

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

NOVEMBER, 1877.

FORTY-SECOND ANNUAL REPORT OF THE DOMESTIC COMMITTEE.

IN concluding their last Report to this Board, the Domestic Committee noticed with sorrow their embarrassed financial condition, but at the same time expressed their confident hope that the Church would come promptly to their aid, and enable them not only to liquidate existing obligations, but also to enlarge their plans for a further strengthening and extension of the Kingdom of CHRIST in this land. That hoped-for aid, even in part, did not come promptly, and in full, has not come at all. Possibly the Committee were too sanguine. Possibly, though taught by a three years' experience in dealing with wide-spread commercial derangement and uncertainty, they did not forecast wisely regarding the continuance of such a condition of things. At length, however, after many and weary days of anxiety with scarcely a cheering sign in the general gloom, a blessing was vouchsafed. As late as the third Tuesday of November, the proper date for making the Appropriations to the several Dioceses and Missionary Districts for 1877, no relief at all adequate to the emergency, had appeared ; and, there being no prospect of such relief, the Committee instructed their Secretary to inform the Bishops most immediately concerned, and the Church at large, that no appropriations could be made till the receipts had been so increased as clearly to justify action in that direction. This position, which the Committee felt themselves constrained to take, was published as broadly as possible, and it had the desired effect of inducing quite general thoughtfulness regarding the real peril that was threatening a great and precious interest ; and the thoughtfulness, by God's blessing, moved the minds and hearts of His people to come to the rescue. The immediate danger was averted. Order for embarrassing retrenchment in the field happily was not called for. The work has gone forward. Not a single important position pre-

viously taken in the whole broad field, so far as the Committee are informed, has been surrendered.

It is deemed proper to state—and the record is worthy of the cause and of the men—that during the darkest days, falling between October and January, there was no failure of faith and no complaining on the part of the leaders or their subordinates in our Mission work. The trial was not light, but it was endured in a thoroughly manly and Christian way. The stuff that martyrs are made of is not thought to be abundant in our time. In seasons of peace it is never so on the surface of discipleship as to compel common recognition. A real occasion and demand, however, would, no doubt, produce many and worthy recruits for the Noble Army.

RECEIPTS AND EXPENDITURES.

The receipts for General Purposes from collections, contributions and interest on investments, for the period covered by this Report—October 1, 1876, to September 1, 1877, *eleven months*—are \$103,226.55, and are in excess of those of the previous *twelve months*, for the same purposes and from the same sources, by \$22,845.75, which, considering the continued business derangement and depression throughout the country, must be regarded as very encouraging, and as a fresh witness to the truth that adversity is, in some cases at least, one of God's methods in the ferment of blessing.

The receipts for Special Purposes—receipts which do not in any way aid the Committee in meeting their engagements, though going to the aid of the work in some of its branches—are \$13,412.57, and are, by \$9,308.38, less than those for the previous year.

The most marked discrepancy is found in the Legacy account, the receipts for the eleven months amounting to only \$568.82, while those of the previous year were \$17,644.11—the difference against the Committee being \$17,075.29.

The receipts from THE YOUNG CHRISTIAN SOLDIER for eleven months are \$13,435.45, showing a falling off, from the previous twelve months, of \$1,013.43.

All funds, at the disposal of the Committee, consist of such collections in churches, contributions by individuals and legacies as are without special designation, subscriptions for THE YOUNG CHRISTIAN SOLDIER and interest on investments; and the total amount received from these sources during

the past eleven months is \$117,230.82, being \$4,756.63 more than the amount received from the same sources last year. The gain of \$22,845.35 from collections, contributions, etc., is reduced to \$4,756.63, by the falling off of receipts from legacies and in THE YOUNG CHRISTIAN SOLDIER account.

To the \$117,230.82, received from ordinary sources, must be added \$13,412.57 received for Specials, and \$15,730.11 received from the Relief Fund, raised by the Committee of three Bishops appointed for the purpose at the last Meeting of this Board, making a total for the eleven months of \$146,373.50. The Domestic Department's share of the debt of the Board reported last year was \$22,616.28. This embarrassment, by current receipts so far as need required, added to the amount received from the Relief Fund, has been reduced to \$5,138.20.

The Domestic Committee believe that they only state the general sentiment of Churchmen when they put on record, as they here do, an expression of their sincerest thanks to the Bishop of Nebraska, the Bishop of Central Pennsylvania and the Bishop of Niobrara, for all the anxiety and toil to which they willingly subjected themselves in efforts to raise a fund for the liquidation of the indebtedness of this Board; and the Committee take pleasure in recording a like expression of thanks to Lemuel Coffin, Esq., Treasurer of the Fund, and to all other persons who, by counsel, contributions or in any other ways, aided those Bishops in forwarding the business put into their hands.

More than all, the Committee, the Board and the Church they represent in this work, are called upon for a devout and thankful recognition of the favor of Almighty God, in that, by His ordering, adversity has been stayed and a good degree of prosperity vouchsafed.

Aid has been supplied to the ten Missionary Districts, to the extent of the salaries of nine Missionary Bishops, their traveling expenses, and the partial support of fifty-nine Missionaries; and also to twenty-five of our forty-four Dioceses, to the extent of the partial support of one hundred and thirty-nine Missionaries.

For a more detailed statement of receipts and expenditures, the Committee respectfully refer the Board to the Report of their Treasurer.

REPORTS FROM THE FIELD.

The Reports of the Missionary Bishops will give, for all the purposes of the Board, a sufficiently detailed account of the work in their respective

Districts. The quarterly Reports from Missionaries in Dioceses contain evidence of patient fidelity and all the resulting success that could be reasonably looked for.

Bishop Adams is canonically in charge of the Missionary District of New Mexico and Arizona, though, in consequence of physical infirmity, he has not been able to perform any active service therein. A Report from the Rev. Henry Forrester, our only Missionary in that portion of the field, gives full information regarding its opportunities and needs.

THE YOUNG CHRISTIAN SOLDIER.

It has already been stated that the amount received on account of this Paper is, for the eleven months, by \$1,013.43, less than that for the previous year, which does not mean that there has been any decrease in the subscription list, but only that bills have been less promptly paid than they were the year before. The amount due at this date is \$2,813.41, all of which is collectible, and will very nearly cover the cost of the Paper to the close of November, when the volume ends. The present circulation is, for the first Sunday of each month, 47,000 copies, and for each other Sunday, 20,00 copies. This discrepancy is accounted for by the fact that the Paper is issued in two editions, monthly and weekly, and that the number for the first Sunday in the month serves for both. This little Paper has a constituency of which it is justly proud, and its constituency is justly proud of it. Its aim, as it always has been, is to teach the lambs of the Fold how to live and work in the spirit and after the manner of the GOOD SHEPHERD. No reasonable efforts have been spared in making it, in itself and in the favor with which it is regarded, what in ten years it has come to be ; and no reasonable efforts will be spared in earnest desire and purpose to maintain, at least, its present character and reputation.

OTHER PUBLICATIONS.

A joint Report on THE SPIRIT OF MISSIONS has been prepared by the Secretaries of the two Committees, and will be read when reached in the Order of Business. The Board, at its last Meeting, left the continuance of HOME AND ABROAD to the discretion of the Domestic and Foreign Committees. At the expiration of the year, March 15, the Paper was discontinued.

DIOCESAN AND CITY MISSIONS.

In conformity with a requirement of the Third By-Law of the Board, a Table is presented with this Report, showing the amount expended for Diocesan and City Missions.* The number of Dioceses and Missionary Districts from which Reports have been received is twenty-one less than the whole number, though proper circulars and blanks were sent to the Secretaries of all the Conventions.

A FINANCIAL SYSTEM.

Since the last Meeting of this Board, much has been thought and said regarding the need and feasibility of some plan for the collection and distribution of money in aid of our leading lines of Church work—some plan possessing the chief elements, and so likely to bring to these charities the chief advantages, of a comprehensive and well-constructed Financial System.

Considering that the subject is not very attractive in its nature, and not at all calculated to awaken enthusiasm in the public mind, the thinking has been earnest in tone and broad in range. This will hardly be questioned by any who have enjoyed fair opportunities for observation and have taken the trouble to improve them.

It is believed that what has reached the public eye or ear indicates but slightly the extent to which the Church mind has been moved in regard to this business. However this may be, and whether or not the beneficial results of the recent Missionary awakening have already been or are yet likely to be an adequate response to the needs of the work, some anxious minds have found in the new and earnest thoughtfulness upon the subject both merciful rebuke and cheer—rebuke for faltering faith and cheer for wavering hope.

A discussion of this subject may not wisely be entered upon without a clear and full recognition of the fact that many and possibly serious difficulties are to be overcome before the thing itself can be attained. Most American Churchmen, though stoutly maintaining and freely using the right to think for themselves, and to act in accordance with their own thinking, are yet very apt to be conservative to a degree quite unfavorable to change, even when it gives reasonable promise of improvement. The general sentiment, when it is suggested and urged, seems to find rest and satisfaction in the conclusion that what has served pretty

well in the past will answer for the present, and may be trusted for the future. More than this, Churchmen of New York, Philadelphia, Boston, Baltimore, and other large cities, in capabilities for aiding Church charities, differ immensely from those of hundreds of interior and border localities, and a Financial System for all the great interests concerned must be applicable to all our people. And more than this, and worse than this and all the rest, the selfishness of poor human nature, existing even in the partially sanctified, has only weak and uncertain affinities for the processes and deeds of charity, and so is more or less indifferent, if not more or less opposed, to all plans relating to them. The obstacles are numerous enough, and serious enough, but they can one and all be, at least measurably, overcome.

Of course it is not pretended for a moment that any plan or scheme, however wisely framed and resolutely and wisely administered, is or can be, in and by itself, equal to such a conquest; and, on the other hand, it ought not for a moment to be supposed that the Divine Mind is or can be indifferent as to the wisdom or unwisdom of instrumentalities employed in the service of holy charity. The best human wisdom in such service is not good enough without the illuminating, guiding and energizing Presence of the SPIRIT of GOD; but that blessed Presence is more likely to come to human wisdom than to human folly; and the higher the wisdom, so that its whole attitude and mien express the need and quest of such supplement, the more likely is the boon to be obtained. Only man's best efforts can be crowned with God's best gifts. To assert the contrary would be a virtual impeachment of His supreme equity and perfection.

Constant experimenting with methods, employed in the interest of a good cause, must be regarded as in some sense a vice; but it is difficult to see how entire contentment with them in a changing condition of things, on the score that they have done tolerable service in the past, is very much of a virtue. The most prudent, effective and the safest course must lie somewhere between too little conservatism and too much of it—between too much fondness for change and too much fear of any at all. Hence it would clearly seem to be the duty of those on whom is laid the responsibility of legislation—if the matter be one with which legislation may wisely concern itself—and of those too who are invested with the right of suggesting and influencing legislative action, and further, of all whose character and positions mark them as possessing

qualifications for leadership in Church thought, by patient study, under all favoring lights at command, to find out as nearly as possible just where that course runs, and to give it such clear characterization as to render mistakes all but inexcusable on the part of others.

As the thought has been widely entertained that this whole business would be brought distinctly to the notice of this Board and to that of the General Convention at their present sessions, and that considerate action thereupon by these bodies would be respectfully and earnestly solicited ; and as the several Open Letters relating more or less directly to the subject have appeared in the Domestic Department of *THE SPIRIT OF MISSIONS*, the Domestic Committee hope and believe that they will not be charged with presumption if they attempt to meet the general expectation and venture to outline a plan for the collection and distribution of money in aid of the leading charities of the Church ; and this they hope and believe, even if incidental reference be made to some organizations not of a strictly Missionary character, and to others which, though of this sort, are outside of the jurisdiction of the Board.

Our methods of the past, with scarcely perceptible variations, are our methods of the present. In some instances, within Diocesan limits, but, for the most part, only in relation to work within such limits, as far as congregations are concerned, they take the form of canonical enactment ; while to individuals they carry the voluntary principle, pure and simple—a principle that may not be much spoken against, though not to be relied upon except when animated and guided by the constraining love of *CHRIST*. That principle, in close and vital companionship with this lofty power, for all service falling within the Mission of the Church, is amply sufficient. But, just here, our methods have favored divorce rather than unity, and so have kept us busy with appeals and other expedients, when otherwise in gladness and gratitude we might, almost to a certainty, have been occupied in gathering and dispensing the fruits of large and loving heartedness. We have proclaimed the voluntary principle, but have omitted to proclaim, with sufficiently solemn emphasis, that it carries law in itself—the law of God Who is love, and so the law of love, and penalties also for those who wholly disregard this law, or fail in the kind or measure of tribute which it requires. In other words, with due and reverent regard to the freedom which the Gospel brings, we have left the whole business of giving, as well as the directions of it, to the determination of the individual will and con-

science ; but we have signally failed in educating individual wills and consciences up to the clear and abiding conviction that giving of some sort is every man's duty, and that the maintenance of the Church's common work is, by God's ordaining, a common burden.

We have projected Mission work in this and other lands, and then commissioned and sent out men to do it ; and when the work has been pushed forward somewhat, and the men have become weary and faint through toil and anxiety, partly to relieve them from a burden too heavy for them to bear, partly to save investments already made, and partly to save the work itself, in honor of the blessed Name in which it was undertaken, we have given out, in one way or another, notes of distress and alarm, imploringly, by voice or printed appeal or both, calling for the needed aid. And such procedures, on the part of all concerned, we have called ventures of faith. Such, as regards the workers themselves, some of them may have been and may now be ; but, in all that relates to the procurement of supplies for the prosecution of a great work under Divine command, they would seem too fitful and uncertain to be honored with such dignity of title. Individual disciples may make ventures of faith as many, inflamed with holy zeal and impelled by the forces of Godlike love, have done, to the common good and the common glory—some thus gaining for themselves crowns of martyrdom ; but the whole body of disciples, charged as a corporation with the responsibility of strengthening and extending the Kingdom, may not be wholly inconsiderate of its bank account ; and a bank account upon which there must be regular drafts, not to be dishonored without distress to the workers and detriment to the work, at least suggests the propriety of methodical arrangements for its regular and sufficient replenishment. An imperiled enterprise, to which care, toil and life have been freely given, and half-starved Missionaries, answer very well as the basis of appeals ; but that such exigencies should be of more than rarely exceptional occurrence, and then of specially marked providential ordering, if to be thought of as other than a reproach, certainly does not argue much in favor of our methods for meeting sacred obligations.

We have had, and we have now, no system worthy of the name. Our theories regarding the life and duties of Christian soldiery are well enough ; the vows of the sacrament of enlistment are clear and broad enough ; but our drill and training are defective. They lack method, affectionate, untiring persistency, thoroughness and breadth.

Almsgiving, filling out the measure of ability—almsgiving, as a duty and privilege, regulated by sober and earnest thoughtfulness—is recognized as an element of discipleship, and, associated with prayer, as a means of growth in grace ; and yet multitudes of disciples pass through life without any adequate instruction upon these points, and of course without any clear consciousness of responsibility in relation to them.

There must be neglect somewhere, in some or in all the grades of teachers. The Domestic Committee do not undertake to localize it. Perhaps they have failed in their part of the task, in their particular line of service. If they have, they are willing to bear their full share of reproach. The great practical question, however, is not how to distribute the blame of past neglect, and much less how to administer punishment for it ; but is how to do better, nay, how to do the best for the future ; and the best will not have been done, till all, on whom rests any measure of responsibility in this business, shall have been presented with the opportunity and the earnest and affectionate exhortation to help as God may have given the ability ; nor till such means shall have exhausted their power to influence the will and heart.

The membership of this Church—membership by Baptism—is estimated to be not less than 500,000 ; and, it is believed that there are at least 100,000 persons in this land, not baptized indeed but yet considering themselves Churchmen, who are in more or less frequent attendance upon our worship, and who might be looked to as helpers to some extent, giving a total of 600,000. An *average* of five cents a week from each would aggregate the sum of \$1,560,000.

Can such a sum be thus obtained ? Many will shake their heads and show other signs of incredulousness. Some, very likely, will argue strongly and in good faith the utter impracticability of such a scheme ; but there are wise and good men, having the great interests concerned much at heart, being regular and generous contributors to them—men, moreover, well skilled in all financial questions—who firmly believe in its feasibility.

Any way, the subject would seem to be worthy of the best consideration that can be given it by this Board and the General Convention, the two great representative bodies of this Church.

Five cents a week, or \$2.60 a year, is too large an amount for the ability of many, and is quite too small for the ability of many others. The theory or doctrine of averages has a place and a value in various

lines of purely secular business, and may not be wholly overlooked in estimates that deal with money in its higher relations and uses. Applied to this calculation, the following results are reached :

200,000, one cent a week each, or \$0.52 a year.....	\$104,000
100,000, two cents a week each, or \$1.04 a year.....	104,000
100,000, three and a half cents a week each, or \$1.82 a year.....	182,000
100,000, five cents a week each, or \$2.60 a year	260,000
50,000, ten cents a week each, or \$5.20 a year.....	260,000
50,000, twenty-five cents a week each, or \$13.00 a year.....	650,000
<hr/> 600,000	<hr/> \$1,560,000

Possibly the lowest figures are too high for some ; certainly the highest are far too low to satisfy the generous views of many. They never would consent to be so restricted in their giving. They would demand something nobler, something of worthier proportions to the largeness of their stewardship, something more adequately expressive of their love and gratitude to God. They would compel a revision of the table of averages.

It will hardly be asserted that the amount named is too great for the ability of Churchmen in this country, or that the proposed distribution of the burden—if, in Christian calculation, it can be considered a burden at all—lacks the element of equity. Indeed, it is the conspicuous presence of this element in the plan that must go far towards securing for it the approval and commendation of all thoughtful and impartial minds. This element does not appear in our present methods. It is not there. We ask a portion of the brotherhood, and depend upon a portion of the brotherhood, to do what belongs to the whole body, each having his part, however small and unhelpful in merely human estimation, and each having, in the Divine distribution, a vested right and privilege and blessing in that part, whether appreciated and claimed or not.

If it were simply a question of sustaining the charities of the Church, the rich and generous might possibly excuse the poor ; but the question is broader by far ; it is doing the work of the Church in God's way, each doing his part. He only, and by Himself, can grant dispensations here. His Church may not take this thing in hand. The poorest disciple in the whole body, the widow with her entire fortune in two mites, may not be wronged by exclusion from the registry of helpers, and so exposed to the risk of having no opportunity and no loving invitation to do her little. A comparatively few individuals might possibly be found, able and willing to amply endow all our leading lines of Church work. Such provision

would undoubtedly bring rest in certain quarters—rest from ceaseless care, and from possibly distasteful toil, but just because rest before its time, it might be followed, and most likely would be followed, by widespread spiritual disadvantage. A part of the Church might as well be charged with the duty, and so secure the blessedness, of saying, Our FATHER Who art in Heaven, as have assigned to it, through lack of adequately comprehensive views and arrangements or otherwise, the charities of the whole body.

The question recurs, Can the amount named be obtained by the method indicated? The Domestic Committee are not prepared with an assured answer; but they have no hesitation in expressing the opinion that, with the hearty endorsement of this Board and of the General Convention, carrying the moral pledge of downright cöoperation on the part of all the men composing them, this or some other like plan, containing provision for presenting regularly the opportunity and the loving solicitation for the needed aid to every soul on whom God has laid responsibility in this business, CAN be carried out, to the attainment of the result.

Time, and patience, and zeal, and faith as an animating inspiration running through all, would be required; but, pressed into the service of such a cause, they would prove not only ministries of power in its furtherance, but also ministries of manifold grace to all so using them.

There is another question. Suppose the large amount already in hand, or reasonably certain to be in hand, to meet all needs as they should arise, who would be competent to the task, and who could be trusted to make the distribution?

Many good people seem to think that they can only trust themselves in determining just where their offerings shall go. They have a special liking for particular men, or for particular kinds of work, and possibly some lurking dislike for certain other men and certain other kinds of work, and these likes and dislikes settle the direction of their gifts. It would be wiser and better in every way, no doubt, for all to regard their offerings as made to God, as some expression of love and gratitude to Him, for His constant gifts of mercy and grace; and then to trust some properly constituted body of men for all the rest. This very trustfulness would prove a great blessing. It would work a gradual but certain cure for not a few petty anxieties and irritations of mind and heart which disturb and retard spiritual growth. It would add volume and steadiness to mutual currents of sympathy and affection. There is not

an inward element of discipleship that it would not strengthen, nor an outward feature to which it would not bring increased comeliness. Brotherly trustfulness, to keep honest differences of opinion from growing into sharp and hurtful antagonisms, is always a need of the Church; and evidence is not wanting, thank God, that American Churchmen are generally, with hopeful celerity, nearing its realization.

The Bishops of this Church, both Diocesan and Missionary, have a clearer knowledge, and a keener and more anxious sense, of the needs of our Mission work already inaugurated, and a broader and more accurate comprehension of promising opportunities for such work, than any other men; and they can be trusted. Let them, with perhaps a Presbyter and a Layman from each Diocese, of known Missionary zeal and wisdom, apt also in the principles and details of business, be the permanent body to determine where the offerings of the faithful shall be expended in building up the Kingdom of CHRIST. No member of this Church should hesitate for an instant about trusting such a body with such a duty, and it is fair to assume that very few would so hesitate. Its annual decisions, reached by careful and ample study of the condition and needs of the whole field, in the light of information more exact and full than could otherwise be obtained, would undoubtedly be almost universally acquiesced in as just and wise, and would almost certainly carry with and in themselves all needed force of law.

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need.

Why not have the leaders of the Christian host for a few days once every year, in the light of information fresh and full brought up by each from his own particular portion of the field, in the light of experience, and under devoutly implored Ghostly guidance, planning about the great campaign against the empire of sin, and with especial reference to the comfort and efficiency of those maintaining the advanced skirmish lines and holding the distant forts? The moral influence of such a Missionary Council, regularly held, could hardly fail to be felt for good throughout the length and breadth of the Church. Report of its action, going out in a Pastoral from each Bishop to all in his own Diocese, lovingly calling upon all to bend as one man to the work, would inspire confidence and a noble enthusiasm everywhere.

It may be objected that some of the Bishops are too remote from our Mission headquarters to be convened there once a year without great inconvenience to themselves. The answer is that a very large majority whom, fully informed by written or printed documents, the balance might readily trust, are not so remote as to render an annual visit to New York a special hardship.

Again, it would look a little like asking those in the highest order of the Ministry to leave the word of God, and serve tables. The answer is that many if not most of our Bishops, by constant and pressing necessities which the stress of their work will not allow them to put away, are, in thought, calculation, distracting anxieties, or otherwise, at this sort of service nearly the whole year. The plan under consideration, if adopted and on all hands vigorously worked, would, it is believed, reduce table-service to its minimum in extent, and render it more agreeable in kind than it is at present found to be.

Care about means with which to keep important work, pressed to a point beyond which assured success had naturally enough been anticipated, from falling back and bringing disaster in the fall ; and care about means to enable them to improve opening and promising opportunities for work, are cruelly allowed to burden the mind, heart and soul of some of our Bishops nearly to their utmost capacity for endurance, and to interfere with the free and full exercise of their high spiritual functions. There is relief somewhere, and there is no need that it should be long in coming.

It is deemed proper to reproduce here, with slight variation, in the basis of calculation, what has already been presented to the Church public in one of the Open Letters, by way of showing the lines of work that the amount named would provide for.

It would supply,

For Domestic Missions.....	\$300,000	per annum.
" Foreign Missions.....	300,000	"
" Missions to Colored People.....	100,000	"
" Indian Missions.....	100,000	"
" Education of Young Men for the Ministry.....	100,000	"
" Aged and Infirm Clergymen, and Widows and Orphans of Deceased Clergymen.....	50,000	"
" Work among the Jews.....	10,000	"
" Work among the Germans and Scandinavians.....	10,000	"
" Work in Mexico.....	20,000	"
" Bible and Prayer Book Society.....	20,000	"
" Church Publications.....	20,000	"
And an average of a little more than \$12,000, for Diocesan Missions, to each of our 44 Dioceses.....	530,000	"
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	\$1,560,000	"

The expense of working the plan might properly be deducted, *pro rata*, from the amounts named for the several branches of work.

Thus are embraced all or nearly all the organized General Charities of the Church, and thus, in theory, are they all better provided for than in reality they ever have been, or are ever likely to be, under our present methods of supply.

The plan here suggested need not interfere with the existence or operations of any present executive bodies whether Diocesan or General. If unification, in whole or in part, should not be thought best, these bodies could go on as heretofore, the only difference being that each would strive to awaken interest in all branches of the work, and urge the augmentation of the General Fund, rather than seek only or mainly the furtherance of its own particular department; and thus all imaginary or real cause for jealousy would be put entirely out of the question, and the way for the cultivation of large and unsuspicious brotherly heartedness would be kept constantly open.

The carrying out of the plan would call for the appointment of one General Treasurer, in whose hands and keeping all moneys should be placed, to be distributed, in such proportions as the Council for Appropriations before named should have designated, to the treasurers of the several executive bodies; giving those of the Missionary Committees of the several Dioceses the amounts named for them respectively, and the Treasurer of the Domestic Committee the amount set apart for the Home Missionary Jurisdictions. That General Treasurer should be a man of the highest qualifications for the task in all its details, and should give his whole time and energies to the work. His office would be no sinecure.

How could the plan, *in detail*, be worked, or *how to do it*, is a question that may properly be introduced at this point, and it is perhaps the most difficult question of all.

Many Rectors have for years used with marked success what is known as the envelope system or appliances; but most Clergymen, it is no disparagement to them to say, have not the faculty for dealing, year in and year out, with this or any other appliance, calling for steadiness and persistency of purpose and skill in managing affairs. But it is believed that there is scarcely a parish or Mission station in the land, in which there is not a good man or woman, apt in matters of this sort, who would be willing and glad to come to the Rector's aid, in all that he might not be competent or able to do by himself, in furtherance of a scheme for the

advancement of the Divine Kingdom so manifold in its beneficence and so far reaching as this. This envelope appliance, on account of its simplicity and inexpensiveness, as well as on account of the success that has attended the faithful working of it, is deemed the best that can be named for the purposes in view.

Each envelope should carry on its face a clear statement of the branches of Christian work to be aided, and the amount proposed to be raised ; and each package for the use of an individual should carry a more elaborate and yet condensed explanation of the nature and importance of these several branches in accomplishing the great Mission of the Church, with such other information as might be deemed necessary to a ready understanding, and help to a thorough appreciation, of the whole business.

Many Rectors would very likely favor a weekly collection of the envelopes through the Offertory, as in harmony with their teaching that, as often as there is a LORD'S Day, something for the furtherance of His Gospel and Kingdom should be laid upon His Altar. Other Rectors might prefer a different method ; and some, while readily undertaking to supply the quota and more than the quota for their congregations, might not think it best to use the envelope appliance at all. No inflexible rule could be framed which should bind all Rectors, and yet uniformity of action, to the greatest practicable extent, would go far to ensure the success of the plan. Exceptions to general rules in most lines of service there must be, but experience proves that virtue and efficiency are promoted by few rather than by many.

Whatever method might be adopted in collecting the envelopes, once each month, at least, all the gathered offerings in every parish and Mission station should be forwarded to the General Treasurer ; and as often certainly, should every envelope given out by Rectors or persons appointed by them, be heard from. Business-like promptness and thoroughness in all this would be of the greatest importance.

Every Bishop, Priest, Deacon, Missionary, Sunday-school instructor, catechiser and parent, would find opportunity to help—a place and a function, in carrying out this scheme. Laying by in store, in the interest of the Kingdom, according to prosperity Divinely vouchsafed, would have to be preached as a part of the great message given the Ministry to proclaim ; *not* as any particular man's notion, or as the best theory, or as a human device at all, but as a part of the Divine plan, without which

the Gospel would be mutilated, a vital portion being left out. The preaching from the pulpit, and the teaching elsewhere, would have to be done in the very spirit of the Gospel, with equal bravery and gentleness, confidence and constancy, patience and fervor. It would have to be done not only in our churches, but assiduously in private, face to face with individuals, indoors and out of doors, everywhere, and over and over again.

This system, in general operation, because furnishing every one something to do in the dear MASTER's Name, and not only a great motive, but also method and regularity in doing it, would prove educational through all our ranks, and educational just at the point of our guilty neglect and consequent weakness. It would gradually, but certainly lift us out of all discouraging awkwardness and confusion, and it would go far to make us skilful and graceful, no less than clear-headed, loyal and loving, in the Divine art and fellowship of service for CHRIST and His Church.

One of our Bishops has spoken good and strong words to this point : "The main thing," he says, "is to settle the *habit*, to root the *principle*. Perhaps it will take as much pains and time to break down the false shame of giving a little as to kindle the spirit of benevolence. Both will have to be labored at. Both can be accomplished. . . . However else we fail, one more generation, with right training, might yield us a new era."

It will be urged no doubt, and with entire truth, that many generous persons would greatly prefer to give at one time a much larger amount than the highest average named, and have the work done with for the year; that business men would hardly consent to trouble themselves about even their dues to a confessedly great and good cause, as often as once a week. Yet if the dues be really God's, as they most certainly are, just this kind of reminder, thoughtfulness and calculation, is in all probability precisely what such persons need, to check and break, if may be, the strain of secular care and anxiety, and to keep alive, clear and effective in them, a consciousness of their higher relations and responsibilities.

The business of good men often goes wrong because they do not always set God before their eyes. They should be thankful for any common arrangement, not infringing upon their ultimate freedom of action, which could not fail, if cordially adopted, to help them in a matter so

vitaly important as this ; and in due time, they would be devoutly thankful. This care, thoughtfulness and sober calculation would come almost as a necessity to the many smaller givers, and they would certainly find encouragement in the consideration that the rich were willing to impose some inconvenience upon themselves that all might stand together as honored helpers in a great and common interest.

The striking disproportion between the effort required by each giver and the grand result aimed at, and certain to be attained by fidelity on the part of all, could hardly fail to be noticed, and could hardly fail to be influential in leading to and fostering united action, which would be a good exchange for the weak and uncertain spasms on which we now so largely depend. Every one could see that his little effort, very weakness itself if standing alone, was by its association taking on strength.

Quite frequently the expensiveness of our present methods is made the subject of criticism, sometimes evidently conscientious and friendly, and sometimes, apparently at least, otherwise. By what is now proposed, the percentage of expense would be so reduced as to remove all ground for complaint in this matter, which would be a great gain.

Order in our charity, of which, save in rare exceptional cases, it is now void—order drawing inspiration and beauty from the blessed thing itself—would be secured ; and so our whole service of charity, more than any other enshrining and exhibiting the Divinest element of Heaven, would be brought into harmony with what is said to be Heaven's first law. A Church of signally professed orderliness can ill afford, with sheer regard to honorable repute for consistency, to be a standing example and apologist of disorder in the holiest offices of her great Commission.

CONCLUSION.

The Domestic Committee do not see in the plan here outlined, a *catholicon* for all the ills the Church is heir to, in her present work and warfare ; but they confess to a sense of relief and refreshment, as they consider what its adoption and thorough carrying out might accomplish. A whole brood of evils, such as special appeals, shortcomings, failure, debt, reproach, would be swept away. The pushing forward of one branch of work, to the imagined or real hindrance of others, would no more be heard of. Equity, as a law, in distribution and general administration, would come into rightful recognition and authority. Individ-

ualism, parochialism and diocesanism would receive salutary checks in one direction, and comely and wholesome breadth in others. Best of all, Christian unity, not to the disparagement of its ecclesiastical and dogmatic elements, but on its moral and spiritual side, in that which has more to do with the heart than the head, could not fail to be greatly encouraged and promoted; and due progress just here, would bring almost infinite grace and strength.

“Who knows,” asks the Bishop before quoted, “but the malign mortgage of the world on the Church might be lifted, and the sons and daughters of God be glad and free in the covenant of their own inheritance?”

RESOLUTIONS.

1. *Resolved*, That the organized General Charities of this Church—that they may always be in condition to meet promptly and fully the increasing and increasingly urgent demands upon them—call for a well-constructed and comprehensive Financial System, which shall in good earnest attempt, at least, to carry the opportunity and the loving exhortation to help to all on whom God has laid any responsibility in these interests.

2. *Resolved*. That this Board take this whole subject into such consideration as in its judgment it may seem to demand; and that it respectfully and earnestly request the General Convention to take action thereupon.

By order and in behalf of the Domestic Committee,


A. T. TWING,

Secretary and General Agent.

22 BIBLE HOUSE,
NEW YORK, September 1, 1877.

ACKNOWLEDGMENTS

OF THE DOMESTIC COMMITTEE.

 N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from Sept. 1 to Sept. 30, 1877, inclusive.

ALBANY.

<i>Canton</i> —Grace Ch.....	14	53
<i>Catskill</i> —St. Luke's Ch. S. S., M. C.....	6	07
<i>Delhi</i> —St. John's Ch.....	19	44
<i>Glenn's Falls</i> —Ch. of the Mes- siah, M. C.....	2	00
<i>Walton</i> —S. C. R.....	50	42 54

CENTRAL NEW YORK.

<i>Binghamton</i> —Christ Ch.....	3	50
Ch. of the Good Shep- herd.....	3	00
<i>Cayuga</i> —St. Luke's Ch.....	3	00
<i>Cortland</i> —Grace Ch.....	2	20
<i>Fayetteville</i> —B. W. Aux.....	6	67
<i>Horseheads</i> —St. Matthew's.....	1	75
<i>New Berlin</i> —B. W. Aux.....	17	26
<i>Oxford</i> —St. Paul's M. C.....	1	00
<i>Pierrepont Manor</i> —B. W. Aux.....	3	43
<i>Pulaski</i> —St. James' Ch.....	1	00
<i>Skaneateles</i> —St. James' Ch.....	10	33
<i>Syracuse</i> —St. James' Ch., M. C. Convention at St. Paul's Ch.....	37	81
<i>Trumansburgh</i> —Epiphany.....	9	43
<i>Union Springs</i> —B. W. Aux.....	25	
<i>Utica</i> —A thank-offering, from a friend.....	45	00
<i>Waterloo</i> —St. Paul's Ch., of which from Branch Woman's Aux., \$2.95.....	5	00
<i>Watertown</i> —Grace Ch.....	12	95
<i>Willowdale</i> —Grace Ch., M. C.....	40	164 88

CENTRAL PENNSYLVANIA.

<i>Ashland</i> —St. John's Ch., five ct. coll., A member.....	5	25
	5	25

COLORADO.

<i>Denver</i> —St. John's Ch.....	8	20
	8	20

CONNECTICUT.

<i>Brookfield Centre</i> —St. Paul's Ch., Mrs. H. S.....	10	00
<i>Hartford</i> —One half House Rents	25	00
<i>New Haven</i> —Grace Ch.....	2	80
<i>New Milford</i> —St. John's Ch., M. C.....	17	75
<i>Norwichtown</i> —From 5 self-deni- al boxes.....	4	00
<i>North Haven</i> —St. John's Ch., Miss P.....	3	11
<i>Stamford</i> —St. John's Ch., Wo- man's Miss'y Associa- tion, quarterly pay't of stipend.....	75	00
<i>Stratford</i> —Christ Ch.....	31	25
	168	91

GEORGIA.

<i>Columbia</i> —Trinity Ch.....	1	55
	1	55

ILLINOIS.

<i>Chicago</i> —Grace Ch., M. C.....	37	00
Mrs. W. B. E.....	62	
<i>Jacksonville</i> —Trinity Ch., M. C.....	3	45
	41	07

IOWA.

<i>Council Bluffs</i> —St. Paul's Ch....	6	30
<i>Ottumwa</i> —St. Mary's Ch., of which from M. C., \$1.42.....	9	00
<i>Waverly</i> —St. Andrew's Ch.....	26	20
	41	50

KENTUCKY.

<i>Grahamton</i> —A. M. R.....	5	00
<i>Lexington</i> —Mrs. E. A. D.....	10	00
Mrs. S. R. R.....	9	33
	24	33

LONG ISLAND.

<i>Brooklyn</i> —St. Ann's Ch., five ct. collection.....	54	53
<i>E. D.</i> —St. Mark's Ch.....	7	23
<i>Heights</i> —Grace Ch., quar- terly pay't of stipend, from two members.....	49	50
<i>Greenport</i> —"Tithe".....	10	00
	121	26

MARYLAND.

<i>Baltimore</i> —Memorial Ch.....	26	07
St. Mark's Ch.....	21	04
Co.—St. Andrew's Ch.....	2	48
<i>Charles Co., Port Tobacco Par- ish</i> —M. C.....	12	32
<i>Friendship</i> —St. Mark's Chapel.....	4	58
<i>Georgetown</i> —St. Alban's Ch.....	4	00
<i>Harford Co.</i> —St. Mary's Ch.....	3	11
<i>Herring Creek</i> —St. James' Ch.....	38	79
	112	39

MASSACHUSETTS.

<i>Amherst</i> —Grace Ch.....	15	50
<i>Lawrence</i> —Grace Ch., family box.....	2	50
<i>Newburyport</i> —St. Paul's Ch.....	33	00
<i>Webster</i> —Ch. of the Reconcilia- tion, M. C.....	31	83
	82	83

MISSISSIPPI.

<i>Bovina</i> —St. Alban's, M. C.....	4	00
	4	00

MISSOURI.

<i>Savannah</i> —St. Mary's Ch.....	2	00
	2	00

NEBRASKA.

<i>Brownsville</i> —Christ Ch.....	9	15
<i>Crete</i> —Trinity Memorial.....	11	00
<i>Decatur</i> —Ch. of the Incarna- tion.....	3	20
<i>Nebraska City</i> —St. Mary's Ch.....	11	00
<i>North Platte</i> —Ch. of Our Saviour.....	24	50
<i>Omaha</i> —Trinity Ch.....	31	15
St. Mark's Ch.....	6	00
<i>Seward</i> —St. Peter's Ch.....	5	00
	101	00

NEW HAMPSHIRE.

<i>Claremont</i> —Trinity Ch.....	20	00
<i>Portsmouth</i> —St. John's Ch.....	20	05
	40	05

NEW JERSEY.

<i>Elizabeth</i> —Branch Woman's Auxiliary.....	18	87
	18	87

NEW YORK.

<i>Annandale</i> —St. Stephen's Chap- el, M. C.....	5	40
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<i>Harlem</i> —Grace Ch., M. C.....	6	25	
<i>New York</i> —St. Luke's Ch., M. C.	4	75	
Φ. B. K., part pay't of stipend.....	50	00	
Mr. J. S.....	25	00	
<i>Peekskill</i> —St. Peter's Ch.....	10	00	
<i>Piermont</i> —Christ Ch.....	24	52	
<i>Sing Sing</i> —Trinity Ch.....	22	42	
<i>Tarrytown</i> —Christ Ch.....	7	32	155 66

NORTHERN NEW JERSEY.

<i>Morristown</i> —Redeemer, M. C.....	2	14	
<i>Newark</i> —Trinity Ch., A member	50	00	52 14

OHIO.

<i>Cleveland</i> —Trinity, M. C.....	25	13	
<i>Gambier</i> —Ch. Holy Spirit.....	5	64	30 77

PENNSYLVANIA.

<i>Lower Merion</i> —Ch. of the Redeemer, thro' Miss'y Mite Fund.....	9	20	
<i>Philadelphia</i> —Christ Ch., thro' Miss'y Mite Fund.....	2	00	
Christ Ch. Chapel, thro' Miss'y Mite Fund.....	1	80	
St. James' Ch., through Miss'y Mite Fund.....	3	36	
St. Peter's Ch., through Miss'y Mite Fund.....	14	65	
St. Stephen's Ch., thro' Miss'y Mite Fund.....	5	80	
<i>West</i> —St. Mary's Ch., thro' Miss'y Mite Fund.....	9	00	
<i>Chestnut Hill</i> —St. Paul's Ch.....	266	10	
<i>Germanstown</i> — Calvary Ch., of which through Missionary Mite Fund, \$18.80.....	71	41	
St. Luke's Ch., through Miss'y Mite Fund.....	13	46	
St. Michael's Ch., thro' Miss'y Mite Fund.....	4	40	
St. Peter's Ch., through Miss'y Mite Fund.....	4	00	

<i>Tacony</i> —Ch. Holy Innocents', M. C.....	5	20	
<i>Pottstown</i> —Christ Ch., M. C., \$1.40.....	70	55	480 93

PITTSBURGH.

<i>McKeesport</i> —M. C.....	1	60	
<i>Washington</i> —Trinity Ch. S. S., M. C.....	8	76	10 36

RHODE ISLAND.

<i>Providence</i> —St. John's Ch.....	100	96	100 96
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TEXAS.

<i>Belton</i> —St. Luke's Ch., S. S., M. C.	2	45	2 45
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UTAH.

<i>Salt Lake City</i> —B. S. D.....	5	00	5 00
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VERMONT.

<i>Brandon</i> —St. Thomas' M. C....	6	43	6 43
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VIRGINIA.

<i>Southside</i> —S. S.....	1	25	
<i>Warrenton</i> —St. James' Ch.....	20	00	21 25

WESTERN MICHIGAN.

<i>Ludington</i> —Grace Ch.....	1	00	1 00
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WESTERN NEW YORK.

<i>Geneva</i> —Trinity Ch., M. C.....	7	15	
<i>Suspension Bridge</i> —Epiphany, of which from S. S., \$2.10.....	5	99	13 14

LEGACIES.

<i>L. I., Brooklyn</i> —Estate of Mrs. Mary C. Thompson....	250	00	250 00
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MITE CHESTS.

Receipts for the month, not credited to Parishes.....	2	66	2 66
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Receipts for the month.....	\$2,113	38	
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YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	\$1,080	88	
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ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from Sept. 1 to Sept. 30, 1877, inclusive.

CENTRAL NEW YORK.

<i>Binghamton</i> —L. G., for Daisy Bed.....	25	25	
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MARYLAND.

<i>Washington</i> —Ch. of the Incarnation, of which for Missions to the Jews, \$1; Churchman Cot, \$2.	3	00	3 00
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MASSACHUSETTS.

Domestic Branch of the Woman's Auxiliary, for Bp. Garrett.....	64	00	64 00
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NEW HAMPSHIRE.

<i>Claremont</i> —M., for Rev. D. Convers.....	2	00	2 00
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NEW JERSEY.

<i>Elizabeth</i> — Branch Woman's Auxiliary, of which for Bp. Tuttle, \$7.75; Grace Ch., Elizabethport, N. J., \$2.35.....	10	10	
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<i>Westfield</i> —A lady, for Rev. Geo. T. Kaye.....	2	00	12 10
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NEW YORK.

<i>New York</i> —Calvary Ch., A member, for Rev. D. Convers.....	10	00	
"Trust," for Rev. E. A. Wagner.....	5	00	
<i>Westchester</i> —St. Peter's Ch., Woman's Auxiliary, for Scholarship at Logan City.....	40	00	55 00

PENNSYLVANIA.

<i>Philadelphia, Germantown</i> —Calvary Ch. for Bp. Morris.....	55	00	55 00
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MISCELLANEOUS.

Through Woman's Auxiliary, for Miscellaneous Special Fund.....	15	00	15 00
Receipts for the month.....	\$206	35	

INDIAN COMMISSION.

FROM BISHOP HARE'S REPORT.

THANKS be to God, the year has been one of unexampled prosperity in the Niobrara Mission. The Boarding-schools, always a great satisfaction, have been during the past year in better condition than ever before. The attendance at the Day-schools, and the results of our efforts in this line, show a decided advance. Our congregations have been larger. The desire for schools and churches among the tribes not yet reached is decidedly on the increase. One hundred and eighty-three infants and one hundred adults have been baptized. Twenty-seven Santees, eighty-two Yanktons, eight Yanktonnais, twenty-one Upper Brulés, and thirteen white persons have been confirmed. Seven Natives and one white have been admitted as Candidates for Holy Orders, the present number being eleven. Our native Clergy have been doing well and have been a great comfort to us. One Yankton has been ordered Deacon, the first of his race ever admitted to that Office. One Santee and one white Deacon have been raised to the Priesthood. Better than all, perhaps, not one Clergyman has been lost to the Mission by death or removal, and this has been true for four years last past, with the exception of the case of the Rev. R. A. B. Ffennell, shot by a hostile Indian while faithfully discharging his duty. In all our hearts grows the conviction, too, that if the present policy of the Government, which is better than any known before, is adhered to and the educational and Missionary work be persevered in, there is every reason to hope that the whole Sioux nation, some 40,000 in number—some of the wildest Indians on this Continent—will, however humble their vocation as a race, at least become a peaceable people, and realize in their measure what those should be who have become “fellow-citizens with the saints, and of the household of God.”

Ignorance, indolence, barbarous, even savage, life frown on us from every side, it is true ; but as illustrations of the better side of things, I may mention these facts. Among the Lower Brulés, where a Missionary effort four years ago was relinquished in despair, so ugly was the temper of the people, the Church and schools are now, at least apparently, in high favor. Even at points far distant from our Missionary centres, where every imaginable difficulty confronted the Missionary, such as the

Mission at Spotted Tail Agency and near the Cheyenne River Agency, at least something has been accomplished. I confirmed twenty-nine in August at the former Mission, and Mr. Swift has baptized forty-eight native adults at the latter during the year, through whom, we trust, much will eventually be done among the dense masses of unreached heathenism which surround them.

The Santees, many of whom were implicated in the Minnesota massacre, in 1862, are to-day as quiet a people as are to be found on the face of the earth. The Yanktons, who ten years ago kept the white employés who dwelt among them in perpetual alarm by their outbursts of violence, are now very generally settled down in log-houses of their own construction, and attend places of Christian worship to the number of five or six hundred every Sunday.

The Yanktonnais five years ago pulled down, as tokens of ways which their wild nature disdained, the log-houses erected for some of them by their Agent, and derided schools. They have since then put up about 100 log-houses with their own hands, and the Chiefs who were most hostile to the Church have within a month or two publicly avowed themselves in its favor.

Our Annual Convocation served, too, not a little to rekindle our zeal. The twelve Clergy of the Mission and the Catechists or Lay-readers, fourteen in number, were present without exception, besides native deputies from every one of our thirteen stations. Several hundred other Indians attended the Convocation, some of them intelligent members of the Church, and others wondering men who had heard of it and were curious to see what it really was. As many as eight different tribes were represented, and the travellers had come all the way from two to fifteen days' journey over the prairie to be present.

Strange expectations are in the bosoms of many of those who seem most anxious for the Church. Some conceive that where the holy house is erected, there the people will find a sure abiding place, because, as they imagine, the holy house can never be pulled down. Some think that where the holy house is, there the Government will distribute rations the longest. Some of those who seem most hopeful disciples, when they learn what the Church really is, go back and walk no more with JESUS. Some baptized persons are so clogged with evil preconceptions and bad habits that they do the Church no honor. But these Indian Christians are as worthy, considering their opportunities, as we are, considering

ours. How can we cast a stone at them? And however unreasonable and absurd the expectations and demands of the Indians whom the Church has not reached, that is a hard, if not a bad, heart which is not moved with compassion for them because they are as sheep without a shepherd.

Towards the improvement which I have attempted to indicate, many influences have co-operated—for God moves His forces along many lines. The area over which the Indian can wander has been circumscribed; the Agents appointed by the Government, on the nomination of the Indian Commission, have been men of character; the operations of the army, though some things have been done over which I have grieved, have tended to cow the lawless and have told powerfully in behalf of order; and the SPIRIT and the Bride have been among this poor people, carrying and commending to them the Truth and Grace of CHRIST.

ACKNOWLEDGMENTS.

All these evidences of the leverage which God is bringing to bear upon the Dakotas, lead me to think of those who are at the other end of the lever from that at which my Missionary brethren and I are placed—those friends, many of them, thank God, well-known to me, and many more unknown, who by their sympathy, prayers, and gifts, have conveyed along God's lever that power which has been so productive of good—the Dakota League of Massachusetts, the Indians' Hope of Pennsylvania, the Niobrara League of New York, and the Indian Aid Associations of Providence, R. I., of Fairfield County, Conn., and of Baltimore, Md., and other Associations which have been organized for our especial help, and the Executive Committee of the Indian Commission who have given their best time to the care of the Mission, hoping for nothing again. Those who spend their time in criticising the harness of the Church may wish that these co-operating Agencies were arranged otherwise than they are; but let me assure the Board that *they who do the pulling* thank God for them, and pray God that He will supply all the need of those engaged in them, even as they have supplied ours. Their bountifulness causeth through us, and through hundreds once heathen, thanksgiving to God.

I may mention here that all funds received by me are reported by me to the Executive Committee of the Indian Commission, and appear on their books and in their public acknowledgments, and they are expended only for such objects as we agree in approving.

DAKOTA PRAYER BOOK.

The joint effort, begun three years ago by Messrs. Hinman, Cook, Hemans, and Walker, to provide our native Christians with the Services of the Church, in a satisfactory version in their own tongue, resulted within a year in the publication of an English-Dakota Service Book, containing the Morning and Evening Prayers, the Litany, the occasional Prayers and Thanksgivings, the Selections of Psalms, the Communion Office, and the Collects. The preparation of the other parts of the Prayer Book has just been completed ; but unfortunately an arrest has been put upon the publication of the book by the lack of funds, and our ardent hope that now, at last, we should be able to put into the hands of Catechumens, Candidates for Confirmation and Holy Orders, a vernacular version of the Baptismal, Confirmation, Ordination, and other Offices, which are almost absolutely necessary to their proper instruction, has been dashed to the ground at the very moment that its realization seemed to be at hand. No greater service can be done to our Mission work than to relieve us of this embarrassment. To no one does the Prayer Book prove a greater boon than the Indian. Few lift up their hearts in its holy language with more reverent devotion.* And rarely has a more painstaking effort been made than that of the brethren above-named to give a people the blessings of the Liturgy in their own tongue. Large as the sum still required for the issue of the book is, say \$1,500, its publication would, I believe, richly repay that expenditure, and I most earnestly trust that many who feel how precious the possession of the Prayer Book is, will be moved to help us give this blessing to the Dakotas.

DEATH OF THE REV. SAMUEL MADISON.

LETTER FROM THE REV. J. A. GILFILLAN.

WHITE EARTH, MINN., *Sept. 26, 1877.*

REV. AND DEAR SIR : I am very sorry to have to announce to you the death of our faithful brother, the Rev. Samuel Madison, which you will see by the enclosed letter took place at Red Lake on Saturday, the 22d instant. His death is a great loss to us. God's ways are very mysterious in removing such a faithful servant at the beginning of his course.

The Rev. Samuel Madison was always a good man. A young man now studying for the Ministry, who knew him after he returned from

* We trust that it will yet prove the book of Common Prayer to 40,000 people.

school at Faribault and was living again among the Indians, when whiskey flowed like water among them and when they were nightly stabbing and killing each other in drunken rows, told me that he remembered "Sam" (as he called him) well then; that he was going about among them, when they were all drunk but he, like a good angel, secretly removing their knives and hiding them, that they might not kill each other when they knew nothing about it.

Ever since he became a Christian the dews of God's grace seem to have rested upon him. He obtained favor of all, Indians and whites, and from the time he set his face towards the Ministry he did good, every hour. He did a great deal of hard work for the Church and for souls while he was a student, riding nearly every Sunday 50 miles, in the winter's cold, with the thermometer more than 20° below zero Sunday after Sunday, over the desolate prairie, to preach to a few Indians—by permission of the Bishop—assembled in one of their log houses. He in this way fulfilled a faithful ministry of two years, even while studying, and his earnest preaching and blameless life are even now bearing blessed fruit. Only a few days ago, the chief at one of the stations where he used to go when a student—the settlement of Otter Tail Chippewas on Wild Rice River—sent word to the Bishop that he was at last prepared to become a Christian, and all of his band to the number of 34. And I have just this morning written to the Bishop about the Pembina Band of Chippewas, also on Wild Rice River, another of his stations, who earnestly ask that a little church be built for them, and say, if the Bishop does this, they will every one come into it to the number of 120.

These are fruits of the burning words and holy example of one who now rests from his brief but devoted labors.

This Indian Deacon had great understanding of the Christian religion, a heart appreciation of it as well as a head knowledge, and out of the abundance of his heart his mouth spake. He was a moving preacher, as many an Indian here and at Red Lake can testify. Perhaps it was because the shadow of another world already rested upon him that he spake as one from another world.

I have written you as to the probable cause of his death; how he was here in apparently perfect health in the middle of June, and how he was probably strained in lifting the wagon over the windfall while going to Red Lake, causing profuse hemorrhages from the lungs. His old father (the Little Pelican) and his mother have a grievous trial to bear in the loss of their only child. May God comfort them!

Form of a Bequest to the Indian Commission.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.....
for the use of the Indian Commission of said Society.*

ACKNOWLEDGMENTS

OF THE INDIAN COMMISSION.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of September, 1877.

ALBANY.

A friend of Indian Missions.... 25 00 25 00

CENTRAL NEW YORK.

Through Branch Woman's Aux.:
Sherburne, Christ Ch., \$4.30; Great Bend Mission, \$1; Skaneateles, St. James', \$5.35; Binghamton, Christ Ch., \$3; Good Shepherd, \$1; Cortland, Grace, 90c.; Waterville, Grace, \$3.05; Owego, St. Paul's, for Bp. Hare, \$5.65; Holland Patent, St. Paul's, \$7; Watertown, Grace, \$2.95; Union Springs, Grace, add'l, 79c..... 39 97
Binghamton—Ch. Good Shepherd..... 2 00 41 97

CONNECTICUT.

North Haven—St. John's, Miss Harriet Pierpont, of which for Niobrara Mission, \$5..... 6 17 6 17

DELAWARE.

Wilmington—Old Swedes S. S., for Charles Breck Scholarship, St. Paul's 5 25 5 25

GEORGIA.

Columbus—Trinity Ch..... 59 59

ILLINOIS.

Chicago—Mrs. W. B. Egan..... 24 24

KENTUCKY.

Lexington—Mrs. S. R. R..... 3 51
Mrs. A. E. D..... 10 00 13 51

LONG ISLAND.

Brooklyn, E. D.—St. Mark's.... 7 23
College Point—St. Paul's Chapel S. S., for Scholarship in Emmanuel Hall..... 13 50
Greenport—"A."..... 10 00 30 73

MARYLAND.

Harford Co.—St. Mary's Ch.... 1 17
Washington—St. John's, "L," for Hinman Mem. Ch., Flandreau..... 5 00 6 17

MASSACHUSETTS.

Dakota League, for freight.... 10 20 10 20

NEW JERSEY.

Elizabeth Branch Woman's Auxiliary..... 5 00
Riverside—Fairview Dorcas Society, for freight..... 5 00 10 00

NEW YORK.

Barrytown—Ch. St. John the Evangelist..... 11 55
Molt Haven—St. Mary's..... 5 00

New York—St. Paul's Chapel... 9 54

Mrs. A. M. M., for education of Indian students at White Earth... 75 00

Trinity Ch., for Bishop's salary..... 250 00

Peekskill—St. Peter's S. S., for Rev. Mr. Cook's Dakota Mission..... 20 00

Tarrytown—Christ Ch..... 2 75 373 84

OHIO.

Cleveland—Trinity Ch..... 100 00

Gambier—Ch. Holy Spirit..... 2 82

Rev. E. C. Benson..... 5 00 107 82

PENNSYLVANIA.

Through Indians' Hope Association: Calvary Monumental Ch. (of which from Mrs. G's Mite Chest, \$6.44), \$10.44; St. Andrew's, Mantua, \$2; Trinity Ch., Westchester, \$42; Ch. Covenant, Phila., \$3; Some little cousins, Norfolk, Va., \$3.30; St. Peter's, Germantown, to make Rev. Dr. Rumney a Life Member (for Dakota Prayer Book), \$30; Per Mrs. Welsh (Rochester, \$20; Two individuals, \$5 each, \$10; different sources \$17), \$47; Accumulation of Interest on moneys deposited in Fidelity by Mr. Welsh, as Treasurer, \$20.57..... 158 31
Germantown—Calvary Ch..... 60 49
St. Peter's Ch..... 20 30
Kensington—Emmanuel, W. B., Jr..... 25
Philadelphia—St. Andrew's, M. A. C..... 25 00 264 35

RHODE ISLAND.

Indian Aid Society, for freight. 2 45
Providence—St. John's Ch..... 37 92 40 37

SOUTHERN OHIO.

College Hill—Grace Ch..... 11 75
Columbus—Ch. Good Shepherd. 17 38 29 13

WESTERN MICHIGAN.

Battle Creek—St. Thomas' Ch... 4 50
Kalamazoo—T. P. Sheldon..... 1 00 5 50

WESTERN NEW YORK.

Geneva—Trinity Ch. (of which for Bp. Hare, \$11; \$10 of which towards Lake Traverse Res.)..... 72 13
Suspension Bridge—Epiphany, of which from S. S., 79c. 2 25 74 38

MISCELLANEOUS.

Through Domestic Committee, Mite Chests receipts, Indian Commission proportion..... 661 97 661 97

\$1,707 19

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

NOVEMBER, 1877.

ANNUAL REPORT OF THE FOREIGN COMMITTEE.

[ABRIDGED.]

THE FOREIGN COMMITTEE present this their Forty-second Annual (Fourteenth Triennial) Report, with profound thanksgiving to Almighty God for His special blessings.

They are most thankful to the large number of Bishops who, by their helpful words appended to the last Epiphany Appeal and by other timely utterances in their Dioceses and through the press, have rendered material assistance in presenting the claims of the work of Foreign Missions. In a particular degree are they indebted to those three Bishops who, at the last Meeting of the Board of Missions, were appointed a committee to obtain an amount sufficient to relieve the indebtedness of the several Departments; through the exertions of whom the sum of Twenty-five thousand and forty-six dollars and ninety-one cents has been contributed toward the extinguishment of the large debt which has burdened the Foreign Committee. This debt, amounting on the first of October last to Forty-one thousand five hundred and eighty-nine dollars, and reaching upon the first of January—between which two dates the *receipts* were as usual very small—about Fifty-eight thousand seven hundred dollars, is now happily decreased to the sum, all too large, but small by comparison, of Eighteen thousand four hundred and eighty-four dollars and twelve cents.

It will be remembered that, in January last, the Foreign Committee, again publishing to the Church their determination not to increase their liabilities until a full measure of relief from financial embarrassment should be experienced, ventured to undertake nothing beyond the sustentation of the work abroad as then established and the payment of a portion of the debt. They asked, for these purposes, for ONE HUNDRED AND FIFTEEN THOUSAND DOLLARS. It is remarkable that, notwithstanding the proceeds from legacies have been exceptionally small, the receipts from all sources this year aggregate ONE HUNDRED AND FOURTEEN THOUSAND NINE HUNDRED AND SEVENTY-SIX DOLLARS AND TWENTY-SEVEN CENTS.

FINANCIAL STATEMENT.

The Committee, it is hardly necessary to say, entered upon this year with great anxiety. It was a question seriously to be considered whether

reduction should be made in the working force and, if reduction were to be made, where it should begin and where it should end. Should men and women who had been fitted for their posts at great expense, be called home at a cost equal to the year's salary, or should the Committee act upon the conviction that the Church would come to the rescue of her imperiled work. They moved cautiously, and made their Appropriations for but one quarter at a time, an expedient only justified by the exigency, causing, as it did, much disquietude to those who had devoted their *lives* to the work.

The Committee cannot fail to recognize the fact, however, that the consequences of these times of long-continued depression have not been so burdensome as they might have been. Speaking in particular again of the past year—one of necessary economy throughout the land because of shrunken incomes and of wide-spread suffering from lack of employment—they have to say that *after all* it has been to *them* the most productive of any year since gold has been at a premium. And for these reasons :

Their appropriations (except to the African Mission) are necessarily made in gold or foreign currency. The greatly enhanced value of our circulating medium and the prevailing low rates of exchange have combined to lessen the expense of sustaining the work without any corresponding deduction from the sums placed to their credit abroad ; while the ruling rates of interest have been low—so low that money could be applied towards the liquidation of the Debt which, under usual conditions, must have been absorbed without reduction of the principal.

In fact the saving this year from the causes enumerated, as compared with the year 1873, has been about equivalent to the receipt of the additional sum of TWELVE THOUSAND FIVE HUNDRED DOLLARS.

The amount received for the Mexican Church has been \$4,478.69 or \$307.89 more than the receipts for the same purpose last year, while the contributions for other purposes, not included in the work of the Department, have fallen \$860.15. The decrease of receipts from Legacies* has been \$7,779.93, while, it is gratifying to notice, the receipts from contributions for the eleven months covered by this Report are larger than those of any year since 1872-'73.

The number of contributing parishes is 1184 against 931 last year (an increase of 253).

Before leaving this topic the Committee would respectfully say that for several years repeated calls for much needed reinforcements have been reaching them from those whom this Church has sent to represent her in heathen lands. More recently the, humanly speaking, imperative demand has come for laborers to replace those who have been providentially removed from the work in Africa, China and Japan, before the

* The proceeds from Legacies have been but \$1,597.82.

men and women now standing in the fore-front (over-burdened with actual work and solicitude for the future) shall fall at their posts. To respond to these calls—nay, only to meet this demand *it will be necessary that the Church shall not hold back her hand* but that her offerings shall be INCREASED according to the full measure of her acknowledged responsibility to the LORD of the Harvest.

RECEIPTS AND PAYMENTS.

Receipts of the Foreign Committee from October 1, 1876, to September 1, 1877, including interest on Trust Funds.			\$114,976 27
Received for Mission in Greece.....	\$	532 86	
“ “ China.....		12,610 30	
“ “ Japan.....		2,467 99	
“ “ Africa.....		7,765 36	
“ “ Haiti.....		638 39	
“ “ Joppa.....		1,407 53	
Received Specials for Mexican Church.....		4,778 69	
“ “ Foreign Missionaries' Fund (a)....		1,146 34	
“ “ Jane Bohlen Book Fund.....		440 20	
Received other Specials.....		255 35	
Received for General Fund (of which for interest account \$205 07; from Missionary Boxes, \$1,491 86; from Cen- tennial Relief Committee, \$25,046 91).....		82,933 26	\$114,976 27
Treasury overdrawn, this date.....			18,484 12
			<u>\$133,460 39</u>

The expenditures for the same period were

For the Mission in Greece.....	\$	4,189 77	
“ “ China.....		25,552 55	
“ “ Japan.....		10,899 34	
“ “ Africa.....		18,265 30	
“ “ Haiti.....		7,049 23	
“ “ Joppa.....		1,327 57	
“ Special for the Mexican Church.....		4,618 62	
“ Foreign Missionaries' Fund.....(a).....		1,275 05	
“ Jane Bohlen Book Fund.....(b).....		984 47	
“ other Specials.....		86 44	
“ Interest account.....(c).....		3,134 14	
“ Library of the Foreign Committee.....		4 94	
“ Publications, viz.:			
SPIRIT OF MISSIONS.....(d).....	\$	125 65	
HOME AND ABROAD.....(e).....		250 36	
CARRIER DOVE, arrearage.....		639 99	
TEN WEEKS' PAPER, arrearage.....		140 43	
Miscellaneous Publications.....		929 17	
Epiphany Appeal.....		218 05	
Salaries.....(f).....		929 17	
“ Woman's Department.....(g).....		3,232 82	
“ Salaries of Secretaries and Clerk hire.....		466 87	
“ Board of Missions, Printing, etc.....(h).....		6,690 82	
“ Missionary Box Association.....(i).....		348 15	
“ Rent of Mission Rooms.....		94 77	
“ Travelling Expenses.....		1,059 00	
“ Office Expenses.....(k).....		340 16	
“ Legacy Expenses.....		1,351 00	
“ Investment account.....		150 00	
		800 00	
		<u>\$91,871 01</u>	
Treasury overdrawn, October 1st, 1876.....		41,589 38	\$133,460 39

(a) Contributed by the Woman's Aux. for Mortuary dues, for married Missionaries, in Clergymen's League.

(b) A large expenditure was caused by the burning of the Mission library in Tokio, Japan.

(c) Interest in full on all loans to January 1, and interest on amounts paid off to date of payment.

(d) Cost of extra pages in the Foreign Department.

(e) Proportion of arrearages, \$242.36. Electrotypes, \$8.00.

(f) Including salary of Rev. J. Liggins, Asst. Editor, at \$1,000 per annum.

(g) Foreign Committee's proportion of salaries of Secretary and Asst. Secretary, Printing, Postage, and Stationery.

(h) Printing Reports and Proceedings, postage on same, Foreign Committee's proportion.

(i) Cost of Missionary Boxes and their distribution.

(k) Including freight, insurance, postage, salary of boy, etc., as per detailed account, which has been duly audited and certified to be correct by the proper Committee.

BENEFACTIONS FROM SOCIETIES.

As usual important assistance has been rendered to the work in this Department by other Societies, viz. :

THE AMERICAN BIBLE SOCIETY has made grants of Bibles and Testaments in several languages, in response to every need made known by our Missionaries.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY, and the BISHOP WHITE PRAYER BOOK SOCIETY, of Philadelphia, have also made grants of Prayer Books and Hymnals corresponding to the requests preferred.

Through the WOMAN'S AUXILIARY and its various Branches, not only has a considerable sum been paid into the Treasury but valuable aid also has been rendered to those in the Field by gifts of clothing and material, etc. Through their "Foreign Missionaries' Fund" this Auxiliary has provided, moreover, for the payment of the mortuary dues in the "Clergymen's Mutual Insurance League" for all those Foreign Missionaries who have families.

PUBLICATIONS.

THE SPIRIT OF MISSIONS and HOME AND ABROAD will be the subject of a Joint Report, to be hereafter presented by the Secretaries.

THE CARRIER DOVE.—Because of the impoverished state of the Treasury the rule of the Foreign Committee with respect to pre-payments has been rigidly enforced. For this reason the circulation has been somewhat reduced. The number of copies printed at present is 15,500. The arrearage this year has been much less than the average for many years past. The Treasurer's Report follows :

THE TEN WEEKS' PAPER.—The circulation of the TEN WEEKS' PAPER among subscribers and the contributors under the Five Cent System is 3,100. It is believed to be a most useful leaflet and has cost the

Treasury of the Foreign Committee but \$140.43 during the year. The Treasurer's Report follows :

FAMILY MISSIONARY BOXES.

Since the adoption of the system about eighteen thousand boxes have been issued, many of which no doubt have long ago been abandoned or destroyed. The returns from those in use for the last year have amounted to \$1,491.86.

SECRETARIES, ETC.

The present Secretary and General Agent entered upon the duties of his office upon the 24th day of October last, immediately upon the return from Europe of Mr. James M. Brown, Treasurer, in whose absence, as Assistant Treasurer, he had been in charge of the finances of the Committee.

On Sundays and upon other days when he could be spared from the Mission Rooms, he has been fully employed in supplementing the efforts of the Rectors by visits to various congregations for the purpose of laying before them facts connected with the work in this Department. At all points he has been most cordially welcomed by the brethren of the Clergy and the Laity. The result of such visits makes it apparent that the question of the necessary supply of means for the prosecution of the work turns upon the proper information of those who by the Constitution are members of this Society—"all persons who are members of this Church."

The Rev. DR. DENISON, who for many years has most efficiently served the Committee in the several positions to which he has been called, and who, as Honorary Secretary, during the terms of the Rev. Dr. Hare and the Rev. Dr. Duane, found full employment for his energies and rendered assistance only possible to be rendered by one long identified with the work, in October last consented to accept an election to the office of Assistant Treasurer. Although at his own request Dr. Denison has been relieved, from time to time, from undivided responsibility, yet circumstances connected with the administration of the affairs of the Department have never permitted that he should enjoy that respite from active labor which his long term of service and his physical condition have made desirable.

The Rev. JOHN LIGGINS, formerly our Missionary to China and Japan, a confirmed invalid, continues to render assistance of great value to the Secretary in the matter of the serial and occasional publications of the Board.

THE MISSIONARY BISHOP OF CAPE PALMAS.

At a Special Meeting of the House of Bishops convened upon the 30th day of October, 1876, for the purpose of filling several vacancies

in the Missionary Episcopate, the Rev. CHARLES CLIFTON PENICK, D.D., Rector of the Church of the Messiah, Baltimore, Md., was elected to the Missionary Episcopate of Cape Palmas and Parts Adjacent, West Africa. He was consecrated on Tuesday, February 13, in St. Paul's Church, Alexandria, Va.

The filling of this vacancy by the House of Bishops was a great relief and satisfaction to the Foreign Committee.

GREECE.

A recent communication from Miss Marion Muir [published in September number SPIRIT OF MISSIONS] intended as supplementary to her Report, contains this sentence :

"We work amongst Christians, and our object is, not to draw them away from their own Church, but we endeavor to teach them how the members of CHRIST's Church ought to *live*."

Forty-seven years ago in this very Church* in which we are now assembled, on the eve of their departure, Bishop Griswold delivered to the Rev. Messrs. Robertson and Hill, the first Missionaries to Greece, a letter of instructions. This letter was signed by our present venerable presiding Bishop, as "one of the Secretaries of the Domestic and Foreign Missionary Society," etc. It contained the following passages :

"The Society desires to be understood as being very express and peremptory in the expression of the opinion that you are by no means to say, or write, or do anything which may justly give rise to the impression that you have visited the Greeks for the purpose of introducing another form of Christianity, or establishing another Church, than that in which they have been nurtured. . . . Labor to restore to that people the holy simplicity and glorious purity of that very Gospel which St. Paul preached amongst them."

These counsels, it is believed, have never been forgotten, albeit the first Missionaries no longer labor in the Field. The fullest opportunity has been enjoyed during all these years, for the carrying out, upon the plan indicated, of the beneficent design of the work. All the instructions in the schools have been based upon the Scriptures of Truth, the Bible being the hand-book of the Mission. Some idea of the work that has been accomplished may be formed, if it be remembered that for nearly half a century there has been in daily attendance upon these instructions an average, it is thought, of not less than five hundred of the girls of Greece ; but it is not in the power of human computation to measure the *extent of the blessings* thus conferred. In the words of one of our Bishops : "In winning young souls to CHRIST [the Greek Mission] is continually bearing fruit ; but, in its influence upon the Christianity and

* St. Paul's Church, Boston.

"social morals of Greece, it is indirectly doing even more for CHRIST's Kingdom."

PUBLICATIONS OF THE MISSION.

The following publications have been issued in modern Greek, since the inception of the Mission : *

A Series of Tracts intended to meet the objections of Infidels and Skeptics, viz. :

Bishop Watson's Answer to Paine.
Bishop Watson's Reply to Gibbon.
Lord Lyttleton's Conversion of St. Paul.

To these have been added :

"The Dairyman's Daughter."

"The Young Cottager."

"Aunt Harding's Present."

"Look Up," etc.

"The Mirror."

"Peep of Day,"

"Line upon Line,"

"Precept upon Precept," } 1,000 copies of each.

"Prayers and Promises (Heavenly Manna),"† 1,000 copies.

"A Hand-Book for Infant School Teachers,"‡ prepared by Mrs. Hill. Containing a small Catechism in Scripture language, translated from a publication of the Episcopal S. S. Union, Philadelphia. Succeeded by [in manuscript only]

"Scriptural Catechism on the Promises Made in Baptism."

"A History of the Life of Our LORD JESUS CHRIST. Catechetical."

"A Catechism on the Creed, with Scriptural Illustrations."

"The LORD's Prayer; explained by Scripture References."

"The Ten Commandments—The Spirituality of the Law discerned in the Gospel."

The Rev. Dr. Hill remarks : "This [series] is based upon a work published by our venerable brother the Rev. George A. Smith, of Virginia, in 1836."

* St. Andrew's Sunday-schools, Philadelphia, and friends in England, are reported as having contributed for the purpose. The British and Foreign Bible Society are about publishing a new edition of the Pentateuch and Psalms.

† It is interesting to note here the remarks of the venerable and Rev. Dr. Hill : "It so happened that just as I received some copies of the 'Heavenly Manna' from the printer, I had a visit from the Archbishop of Athens, with two other Bishops of the Holy Synod. I presented a copy to each of them; after some moments, during which they were perusing it, the Archbishop Missoreet, turning to his colleagues, said : 'Brethren, I think that if we were confined to a room as in the days of Ptolemy were the seventy, we could not produce such a work as this collected from the Word of God.'"

‡ A very useful book; used in all the schools of the kingdom and in private families. It has found its way, moreover, throughout the whole of the East.

MISS MUIR'S REPORT.

The Report for this year shows the result of the usual pains-taking application on the part of Miss Muir and her twelve Greek assistants. On the testimony of its best friend, now an observer, "The old Mission "has lost none of its potency, nay rather, *that* is greater now than "at any former period, [the Mission] having in the course of years acquired a force which draws toward it all sincere aspirants after spiritual "knowledge."

The children have been cared for spiritually and temporally. In sickness they have been visited in their own houses without charge, when necessary, by the best physicians in Athens. Two hundred and nineteen copies of the Holy Bible have been put into use, most of them by sale. A soup-kitchen has been sustained for some years for the benefit of the poorest scholars, some fifty or sixty in number.

EXAMINATION.

The school closed for the summer vacation with six hundred and twenty (620) pupils. The examination was held on Friday, July 6. Many of the parents were present, who renewedly assured those in charge that they highly appreciated the system of religious instruction maintained.

ORDER OF EXERCISES.

Doxology to the Holy Trinity.
The Lord's Prayer and Creed.

FIRST DEPARTMENT, OR NEW TESTAMENT CLASSES—

- (1.) Jews and Christians recited Isaiah ix.
- (2.) Jews and Christians examined on the Parables.
- (3.) Grammar, Geography, Arithmetic.

SECOND DEPARTMENT, OR PENTATEUCH CLASSES—*

- (1.) Jews and Christians examined on the Parable of the Sower.
- (2.) Reading, Dictation, Grammar, Geography, Arithmetic.

THIRD DEPARTMENT, OR BIBLE CLASSES—

- (1.) Christians were examined in the Scriptural Catechism on the Baptismal Promises, and upon the Twelve Articles of the Creed.
- (2.) The Jews and Christians : "Exegesis of the Law of God."
- (3.) Reading, Dictation, Grammar, History, Geography, Arithmetic.
- ¶ The First, Second and Third Departments were also examined in Music.

THE INFANT DEPARTMENT—

- (1.) Jews and Christians examined on the Commandments, Old and New.
- (2.) Picture Lesson on the History of Moses.
- (3.) Dialogue on Truth : by three of the smallest children.
- (4.) Singing.

* The edition of the Pentateuch being exhausted, the examination was confined to the New Testament.

AFRICA.

In the last Report of the Foreign Committee particular mention was made of a proposed change of policy so soon as circumstances would permit, viz : A more concentrated effort for the giving of the Gospel to the Native tribes dwelling in and adjacent to the Republic of Liberia. It was proposed that there should be two bases of operation—the one, Cape Palmas, long occupied by us ; the other, Cape Mount, of which locality a careful description was given. It was shown that from this point ready access could be had to several influential native tribes. Suffice it to add that almost all the testimony that has since reached the Committee concerning the desirability of the proposed location has been of a character to substantiate that which has gone before. Bishop Payne, in 1860, called attention to this very spot, which he visited, and said :

“I could not but feel what a delightful health-station this would be. . . . The field is almost wholly unoccupied. . . . Shall we “not occupy it—occupy it at once?”

The reason why it was *not* occupied was given at the time as follows : “The field appears to be one of much importance, and in view of its “claims, there is occasion for that regret which often arises in the experience of the Foreign Committee, when they find themselves unable, for “want of means, adequately to enlarge their work.”

The present Bishop of Cape Palmas and Parts Adjacent is fully in accord with the Foreign Committee in this purpose. At his request the Rev. William Allan Fair has visited the locality. His interesting report appeared in the September number of *THE SPIRIT OF MISSIONS*. The whole plan has received from the Foreign Committee during the year just passed renewed consideration.

MEMORIAL OF BISHOP AUER.

It is now proposed that the Fund raised for the building of a church as a Memorial to Bishop Auer (the particulars concerning which were given in the Thirty-ninth Annual Report), shall, with the consent of the contributors, be expended at Cape Mount or in that vicinity. Approval has been expressed by the daughter of Mrs. Jane Bohlen of the purpose to devote a portion of the Bohlen Fund,* say four or five thousand dollars, for the erection of a proper Mission House.

It is urgently hoped that the way may be opened for the immediate occupation of this promising point, from which may be reached so many influential Native tribes.

Stations.

Cape Palmas. There is a regular and slightly increased attendance

* For the establishment and sustentation of an Interior Station at Bohlen, W. A., for which the interest of said Fund has hitherto provided.

upon the Services at St. Mark's Church ; in a few cases there is seriousness promising accessions to the Communion list, and the Sunday-school continues large.

Orphan Asylum. The Rev. Wm. A. Fair is now the Pastor and Superintendent of the Orphan Asylum. Besides conducting the religious Services and teaching in this institution, he preaches and administers the Holy Communion at various Stations. The greater part of the teaching at the Asylum is by Mrs. Fair and Mrs. Toomey. God has blessed the efforts which have been made to raise the tone and improve the condition of the institution.

Hoffman Station. The attendance at St. James' Church is regular and increasing. There are eighty (native) children in the Sunday-school. Divine Service is also held in five native towns, with a large attendance at each place.

Cavalla. Two Services are held on Sunday at the Church of the Epiphany, one at 10 A. M. in English, and another at 3 P. M. in Gedēbo. Two Services are also held through the week. The attendance generally is good. Divine Service is held moreover at seven native towns. The Missionary, the Rev. M. P. Valentine, reports an increasing desire on the part of the people, especially the young men and the young women, for instruction. He regularly meets with a large class who are preparing for Confirmation.

Sinoe. There is no Ordained Missionary now at this place, but Services have been conducted regularly by two lay readers, Messrs. Monger and Dunbar. The Foreign Committee continue a small appropriation to enable the Rev. S. D. Ferguson, of Cape Palmas, to visit Sinoe semi-annually until Bishop Penick reaches the Coast. Spiritual things have been somewhat revived by these visits, and now assume a more cheering aspect.

Day-schools and Sunday-schools with suitable Mission Services are also sustained at Graway and Half-Graway, Fishtown, Berebe, Rockbookah, Kabla and Gideyatabo.

Buchanan-Bassa. Besides conducting the regular Services and superintending the Schools, Mr. Montgomery makes occasional Missionary visits up the Benson River. It is supposed that Mr. Montgomery will be transferred eventually to the Associate Mission at Cape Mount.

Quay's Town. Services have been held at five other places besides Quay's Town, some of them being for Liberians, and others for natives. Twelve Liberians have been admitted to the Holy Communion during the year.

AFRICAN MISSION.	Attendance on Public Worship		BAPTISMS				Confirmations.	Awaiting Confirmation.	Communicants.		Marriages.	Deaths.	SCHOLARS.				Contributions.
			Native.		Liberian.								Day School.	Boarding School.	Sunday School.		
	Native.	Liberian.	Adults.	Children.	Adults.	Children.			Native.	Liberian.			Native.	Liberian.	Native.	Liberian.	
CAPE PALMAS DISTRICT.																	
Cape Palmas, St. Mark's.....	107	..	..	2	12	..	..	104	6	8	3	37	..	32	164	\$139 92
Cape Palmas, Orphan Asylum.....	20	20	..	8	1	2	..	4	..	..	..	22	14	22	14	.....
Hoffman Station, St. James'.....	200	..	5	6	..	..	63	..	6	5	..	..	..	80	..	10 00
Cavalla, Ch. of Epiphany.....	85	..	1	11	..	..	52	..	1	1	34	..	40	91	..	25 00
*Fishtown (Fair Haven).....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....
*Graway.....	45	..	..	..	..	..	..	..	..	..	15	..	..	20	..	.....
*Gideyatabo.....	45	..	..	..	..	..	..	..	..	..	30	..	..	48	..	.....
*Berebe.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....
*Rockbookah.....	..	..	..	..	..	..	..	..	..	..	20	..	..	20	..	.....
*Kabla.....	..	..	..	..	..	..	..	..	..	..	..	..	..	25	..	.....
SINOE DISTRICT.																	
Sinoe .....	..	..	..	2	3	..	14	..	7	1	..	..	..	..	33	.....
BASSA DISTRICT.																	
†Bassa.....	2	33	..	..	..	..	..	16	..	..	45	..	..	..	50	.....
MONROVIA DISTRICT.																	
Quay's Town.....	37	35	..	..	5	..	12	..	33	4	6	..	..	6	29	.....

* There are Day and Sunday-Schools at these places, but the reports of the Teachers have not been received. We give in four cases the number of Scholars reported last year.

† Last year's figures. No report received.

There are seven Candidates for Holy Orders, and fifteen young men who are desirous of being admitted as Candidates.

CHINA.

MISSIONARY COLLEGE.

In the opinion of the Missionary Bishop-elect of Shanghai, an institution of learning of much higher order than anything heretofore undertaken by us is of the gravest necessity. In a Statement and Appeal put forth by him in March last, sustained and enforced by a correspondence between the Bishop of New York and the Bishop of Pennsylvania, which

was published in the Church papers and in the June number of *THE SPIRIT OF MISSIONS*, the Doctor says :

“From the earliest days of the Church, education has been an important agent in the propagation of Christianity. During the middle ages education was one of the chief instrumentalities by which Christianity was introduced among European nations. Rome has always availed herself of this power, both to extend her dominion and to regain lost ground. And if education has been an element of such importance in establishing Christianity in the West, have we any reason to believe that it will be a less powerful agent in establishing Christianity in the East? Not only so, but it seems to me that our endeavor to propagate the Christian religion among such a people as the Chinese without it, would be most unwise, for among heathen nations there are few where literature is so identified with the national life. It is only necessary as a proof of this to refer to the vastness of their literature, and the profound respect that is accorded to the pursuit of learning, and literary men. A ‘literary degree’ is the ‘open sesame’ to all avenues of distinction in China, and in that land above all others the influence of such an institution as the one proposed could hardly fail to produce results exceeding perhaps our most sanguine expectations.

“Again, the better one is acquainted with the state of things in China, and the more one studies the Chinese people with a heartfelt desire for their speedy conversion to Christianity, the more strongly one is convinced that the most effective agency that can be employed in carrying on the great work of evangelizing that nation, must be thoroughly-trained native Ministers, who shall go forth to proclaim the Gospel with a might and power which only a native ministry can possess. A College such as the one proposed would be undoubtedly the most efficient means of attracting Chinese young men from all parts of the Empire, and bringing them under the influences of our Christian religion and Christian civilization.

“And from these young men, with God’s blessing, we might look for constant accessions to the ranks of a native ministry, and for hearty and efficient co-workers in carrying on the work of the Church in China.”

The Foreign Committee, by formal Resolution, have endorsed the plan, and have directed that one of their buildings in Shanghai shall be held at the disposal of the Bishop for this purpose. They have not themselves actively participated in the effort to raise funds for the endowment of the Institution because of the financial embarrassment which has impeded the general work. They have, however, been interested observers of Dr. Schereschewsky’s efforts, and have rejoiced with him in the measure of success which he has reached. They have recently, moreover, approved a plan, submitted to them, for securing the balance of

the money required. It is understood that the sum of thirty-five or forty thousand dollars has been pledged already, conditioned upon the securing of the entire amount—One hundred thousand dollars.

Stations.

SHANGHAI DISTRICT.

For some reason, unknown at present, none of the Reports of the Missionaries in the Shanghai district have been received, with the exception of that of the Rev. Kong Chai Wong. We can therefore present only the statistics of his Report, and some facts obtained from the letters of the other Missionaries.

KONG-WAN AND SAN-TING-KUR.

The Rev. ROBERT NELSON, D.D., states that in his special parish, embracing the two central points of Kong-Wan and San-Ting-Kur, the congregations continue to be good, the people attentive, and the circles of Christians are growing larger and more influential. At Kong-Wan he has baptized seven adults and two children, and at San-Ting-Kur nine adults and three children. The Rev. HOONG NEOK WOO is also associated with this work, and is an efficient helper therein.

Dr. Nelson gives regular instruction in the Duane Hall and Divinity School, and conducts the special examinations of various day-schools.

CHRIST CHURCH AND OUT-STATIONS.

CHRIST CHURCH is the centre of work in the city of Shanghai (proper), and five out-stations. It is under the pastoral care of Rev. E. H. THOMSON and the Rev. KIA SUNG TING. Twice each day the church-bell rings out its call; first in the early morning to assemble the schools, and again later in the day for preaching. The church is opened for Services every day but Saturday. Although it is very large, it is at times quite full. Communicants here and at the out-stations number eighty.

BAIRD HALL, AND BRIDGMAN MEMORIAL SCHOOL.

The Rev. E. H. THOMSON also has charge of the Baird Hall (Boarding) School for Boys, in which there are twenty scholars, and under his oversight and occasional instruction, assisted by the Rev. Mr. TING, are several Sunday and day-schools. Three of the older scholars in Baird Hall are now looking forward to the Ministry. One, who was trained in the school, is now a teacher; two are students of medicine, one of the latter being an assistant in the Mission hospital.

Mrs. E. H. THOMSON continues in charge of the Bridgman Memorial (Boarding) School. The aim of the school is to train up native girls for Christian teachers and Christian wives and mothers. Some have already gone out as teachers of day-schools, others have married. The present number of pupils is about twenty-five.

DUANE HALL AND DIVINITY SCHOOL.

The Boarding-school for Boys, so long under the charge of Miss L. M. FAY, has been enlarged and a Theological Department added. It is now known as Duane Hall and Divinity School. Dr. Nelson is Professor of Systematic Divinity and Greek; the Rev. E. H. Thomson, Professor of Pastoral Theology; the Rev. Kong Chai Wong, Assistant Rector, etc. An important feature in the institution (as in all our schools) is the Scholarship system; many of the Chinese students holding scholarships founded by friends in the United States. Miss Fay continues, as before, to do a considerable part of the instruction. There are thirty pupils in the boarding department and as many more in the department for day scholars. There are ten Candidates for Holy Orders, in the Divinity Department, most of whom are engaged a portion of their time in Missionary work, either as lay readers, catechists or teachers, or in hospital duties.

REV. MR. WONG'S REPORT.

Mr. WONG states that the congregation in the chapel of which he has charge now numbers one hundred and forty persons. In this chapel and at the out-stations four Services have been held by himself and his assistants on each Sunday and ten Services through the week. Fourteen infants and five adults have been baptized. The number of communicants is seventy-five. There are five day-schools for boys, and two for girls, the whole number of scholars being about one hundred and fifty. There is also a Sunday-school of eighty children and seven teachers. Contributions during the year, one hundred and sixty-five dollars. Communion alms, fifty dollars and forty-five cents.

EMMA JONES (GIRLS) SCHOOL.

Nearly thirty years ago Bishop Boone established a Girls' School, of which Miss EMMA G. JONES was, for about twenty years, the faithful and excellent Principal. During the greater part of this time she had one or more ladies from America as assistants. One of these, Miss Catherine E. Jones, was appointed to the charge of the school when the state of Miss Emma Jones' health made it necessary for her to return to the United States. Miss C. E. Jones died in 1863, and there being no one in the field to take her place, and the Missionary funds being low, owing to the war in this country at that time, the school, to the great regret of the pupils, and also of all the Missionaries in the field, and of the Foreign Committee, had to be given up.

It had borne precious fruit, however. The Christian wives of the native Clergymen, Catechists and teachers were, for the most part, graduates of the school, and had been won from heathenism to the knowledge and love of CHRIST while they were in it. Others became teachers of day-schools, Bible readers, or the wives of Christian tradesmen.

This school was re-established in November, 1876, by Miss MARY C. NELSON. It has been named the Emma Jones Girls' School. Ting Yuen, the Matron of the school, was one of Miss Emma Jones' scholars.

There are fourteen scholarships in this school supported by parties in the United States, four of them by Young Ladies' Seminaries.

Interior Stations.

WUCHANG AND HANKOW.

The Rev. Wm. J. BOONE reports that Services are held daily in the chapel of the Church of the Nativity at Wuchang, with an average attendance on Sundays of seventy persons, and on week-days forty-five. There is preaching also to the heathen three times a week at the Street Chapel. Average attendance seventy-five.

From October, 1876, to January, 1877, the work at Hankow devolved on Mr. Boone. Two Services were held at St. Paul's Chapel on Sundays. Fifty-five persons attended. He reports, Baptisms, adults, six (three at Wuchang and three at Hankow); infants, eight (five at Wuchang and three at Hankow). Communicants, thirty-two (twenty-five at Wuchang and seven at Hankow). Contributions at Wuchang, Seventy-eight dollars and thirty-three cents. Communion alms, Forty-five dollars.

BOARDING SCHOOLS.

The Bishop Boone Memorial (Boarding) School for Boys at Wuchang has thirty-two pupils, and the Jane Bohlen Memorial (Boarding) School for Girls has eight. The boys' school has been full, and the health of the scholars generally very good. One boy, however, has been taken to his rest in the hope of eternal life. The progress of some of the pupils has been quite marked, while that of others is not all that could be wished. There has been much improvement in the Jane Bohlen Memorial School since Miss Harris (now Mrs. Boone), took charge.

Four young men have been admitted as Candidates for Holy Orders since the date of the last Report.

DR. BUNN'S LABORS.

The Rev. Mr. Boone makes the following mention of our Missionary Physician at Wuchang, A. C. Bunn, M.D.: "Dr. Bunn has worked hard since regaining his health last autumn, with the result in May of double the previous maximum of the number of patients seen. The large numbers and regular return of those treated give to our Street Chapel congregation a stable element which is much more satisfactory than the usual shifting tide of passers by. His enforced absence, of which his own report doubtless made mention, was grievous to him ere he left, and the constant inquiries about his return show that the natives feel the loss of this beneficent branch of our work.

We hope to receive the Doctor's report* either before or at the time of the meeting of the Board of Missions. From one of his letters we can fix the number of visits to the Dispensary, etc., at six thousand.

REV. MR. YEN'S LABORS AT HANKOW.

Since January last the work at Hankow has been in charge of the Rev. YUNG KIUNG YEN, whom it has pleased God to restore to partial health after long sickness. He is still forbidden, however, to use his throat much. Accordingly he is able to hold Services only on Sunday at St. Paul's Chapel, and even then he is obliged to preach briefly, and to get a Candidate for Orders to read the Lessons. Every morning, however, he has two Bible classes, and two afternoons in the week he hears the review lessons of the two day-schools. We regret that his report has not come to hand.

All the Missionary letters urgently call for more help at Wuchang and Hankow. A single ordained Missionary at each of these great interior cities, is a state of things which the Church should no longer permit to continue.

JAPAN.

The year has been one of much trial, and, judged by mere statistics, of quite limited success.

The great fire at Tokio,† which destroyed the Mission-house, and rendered homeless thousands of Japanese who lived near to it, was a severe blow. The large and important school for boys had to be disbanded, and only small rooms could be obtained in which to hold Services. Another trial has been the defection of some of the native converts, through the rationalistic or infidel teachings of Japanese who have been educated in Europe and America, and who have gained positions of power and influence in the new educational system of Japan. Added to this the attention of the people generally has been absorbed in the civil war which has been raging since February last.

All, however, is not discouraging. The converts who remain faithful are more zealous in the Master's cause than formerly. The addition of Mrs. Cooper and Mrs. Blanchet to the Missionary Staff gives opportunity for the enlargement of the work of female education, and the opening of Dr. Laning's new Dispensary at Osaka, in which religious Services are also to be held, furnishes the Mission with a new centre of spiritual life as well as of physical healing. An interest has been awakened in some of the towns near to Tokio, and among the fifteen applicants for Baptism are some persons of position and influence. There is an increasing demand for the Holy Scriptures and other Christian books, and a more friendly spirit on the part of the editors of the native newspapers.

* Dr. Bunn's Report has been lost in the mail. † The city formerly known as Yedo.

A thoroughly qualified teacher is urgently needed to re-open and have charge of the Boys' School at Tokio, and an additional earnest and faithful Clerical Missionary is needed for Osaka.

The Report of the Bishop to the Board gives a general survey of the Field. It is accompanied by tabulated statistics.

The following facts are gathered from the Reports of the several Missionaries :

TOKIO.

The Rev. WM. B. COOPER reports that he has held regular Services at two Stations in Tokio, and occasional Services at other places, with an average attendance of thirty-seven persons. Five adult natives and four infants have been baptized, and four natives and one European confirmed. He has a day-school containing eleven pupils, and Mrs. Cooper teaches six boys and girls on Sunday.

Three Missionary journeys have been made to towns in the country. At these towns there are fifteen men who are preparing for Baptism ; among the number are two doctors, two government school teachers, several merchants in good circumstances, very well informed men. One of the Candidates for Baptism first heard Christianity from a Buddhist priest, and read the Bible by his advice. This priest says that *he himself is almost persuaded to be a Christian*. Mr. Tai, a gentleman twenty-seven years of age, and a zealous, earnest Christian, has expressed a desire to become a Candidate for Orders, as has also Mr. Fukai, a younger man.

The Rev. C. T. BLANCHET reports that he has held Services at three places in Tokio, with an average attendance of eighty persons. Until the fire he had a Day and Boarding School for Boys containing fifty-five pupils, and a Sunday-school attended by seventy-five children. He has succeeded in securing a house on high ground, almost in the heart of the city, which will afford a residence for himself, Mrs. Blanchet, and a lady teacher. He has also rooms for a school with about fifteen boarders. He expected to open this Boarding School for Girls about the first of September. He spent a month in the interior preaching to crowds of natives, in their tea-houses and elsewhere, and distributing tracts and such portions of the Holy Scriptures as were then published.

OSAKA.

The Rev. A. R. MORRIS states that he has held regular Services in the Osaka Street Chapel on Sunday afternoons, with an average attendance of thirty natives, and has also preached on week-days and nights.

The two assistants, Nahashima and Yoshikawa, also teach, and preach to the people on two afternoons and evenings in the week.

There are five Candidates for Baptism. Forty children receive instruction in the Sunday-school. Contributions for the work in and outside of this field, Two hundred and thirty-seven dollars. Some of the

communicants have moved to other localities, and some have fallen away. Mr. Morris states that the outlook is in some respects more encouraging than at the date of his previous report.

The Rev. J. H. QUINBY has held Services regularly on Sunday morning and occasionally on other days. Much of his time, however, has been spent with his teacher in making a fuller acquisition of the language, and in preparing in Japanese, for publication, some narratives of Scripture characters. His special responsibility in the future will be the Sunday and week-day Services at Dr. Laning's new Dispensary.

MEDICAL MISSION.

Dr. LANING reports : The aggregate number at the Church Dispensary has been as follows : Males, 2,712 ; Females, 1,229 ; Total, 3,941. Of these 3,871 were Japanese, 70 Foreigners. In one hundred and twelve cases visits were made at their homes, fifty-five were cases seen at the Branch Dispensary, and seventy-three prescriptions were written for patients admitted for indoor treatment. During the year two hundred and thirty surgical operations were performed.

The building near the Foreign Concession, occupied during the previous two years, is still kept as a Branch Dispensary, and affords accommodation for a few cases requiring special medical oversight, and includes a chapel where regular Services are conducted. Since the 19th of March a place has been rented near the centre of the city and among a better class of the people. No objection is made by the authorities to public preaching and teaching. Dr. Laning has had three native assistants during the year, one of whom has recently passed the examinations required, and been licensed as "Physician and Surgeon" by the government. About a dozen boys and men attend the Dispensary for the purpose of studying medicine.

GIRLS' SCHOOL.

Miss EDDY reports : The average attendance at her Day and Boarding School for Girls is twenty-three. The pupils are from six to fifteen years of age. She is much encouraged by the increased number and interest of the pupils. Her Sunday-school consists of six boys and eight girls.

HAITI.

The Committee have continued to provide for the salaries of Bishop Holly and eight others of the Clergy of the Haitien Church. The full record of the work during the year will appear in the Bishop's Report to the Board to be presented in due course.

PUBLICATIONS.

The following publications, in the French language, have been issued by Bishop Holly since 1864.

- (1.) "A Sunday-school Service and Hymnal."
- (2.) "Short Catechism introductory to the Church Catechism."
- (3.) "A Full Catechetical Manual with Missionary and Sunday-school Prayers."*
- (4.) "A Hymnal, containing 125 Hymns adapted to Ecclesiastical Seasons and other Religious Occasions."

PALESTINE.

In July the sorrowful tidings reached the Mission Rooms of the death, at Jaffa, on the 20th of June, of Miss Mary B. Baldwin. She was a most earnest and faithful Christian woman and entirely devoted to her work.

The Rev. J. R. L. Hall, of the Church Missionary Society, has borne most affectionate testimony to her worth in a letter† dated the day after her death.

At a Special Meeting of the Foreign Committee, held July 17, appropriate Resolutions were adopted.

JOPPA MISSION SCHOOL.

Mrs. A. M. Hay (Miss Baldwin's sister) has temporarily assumed charge of the school.‡ In consequence of the Russo-Turkish war, it is believed, all the Mohammedan boys save one have been withdrawn. The present number of scholars is fifty-three. Of these thirty-two are placed upon scholarships sustained by parishes or individuals in this country. These scholarships yield more than one-half the entire amount necessary for the support of the Mission school.

EXAMINATION.

The annual examination took place on July 14. The account says :

"After prayer by the head teacher, Mr. Murad, a hymn in Arabic was sung by all the scholars. The First Class repeated in Arabic the principal events in the Old Testament History, and in the life of OUR SAVIOUR as

* This Manual has been republished in English for use in the neighboring Dioceses of Jamaica, Antigua and Nassau under the approbation of their respective Bishops.

† See September number SPIRIT OF MISSIONS.

‡ Mrs. Hay will continue in charge until January 1, 1878. [Not July, as announced by misprint in the October number.—ED.]

“related in the New Testament. They answered fluently numerous questions upon this exercise. The First Class were examined in Arabic reading, Grammar, Geography and Arithmetic, and had made very satisfactory progress during last half-year. The Second Class and Third Class likewise were pronounced very proficient in their exercises. The First and Second Classes had made great advances in English reading. Another hymn was sung in Arabic, and after Prayer it was announced that the school would not be closed for the summer months. This has given general satisfaction to the parents present and they were much pleased with the progress of their boys, and lauded the goodness of those who maintained the school.”

CONCLUSION.

The Foreign Committee desire, in closing this Report, to recall to the minds of the members of the Board of Missions, and to emphasize the distinction between the Missionary duty of the Christian Church to the heathen at large, and, all matters of Church extension in the United States or in countries where the Gospel has been taught, however imperfectly. The Minister of this Church who finds himself on a heathen shore, engaged to teach the Gospel to the ignorant pagan who has never heard of CHRIST, is confessedly in a far different position from that of him, who is one of several persons endeavoring to attract the members of the Christian community to what each considers the best form of doctrine or service.

In one Western town, of about twelve hundred people, there are to-day thirteen differing denominations of the common faith. Surely no one can fail to perceive at once the vast difference between the Clergyman who represents our Church in this town, and, the Missionary who finds himself almost alone in the midst of hundreds of thousands of Chinese or Africans, who are ignorant of the simplest propositions of Christian ethics. The former is engaged in what should be known as Church extension. The latter is properly a Missionary, under the great charter of the Church. The distinction between efforts to recall men from the errors of defective organizations, or unbelief, and, efforts to call them to knowledge of the first rudiments of the Faith, cannot in the judgment of this Committee be wisely overlooked. The Committee trust to this distinction to arouse the Clergy and members of our parishes to a sense of their duty to evangelize the heathen. When it is clearly and positively asserted, they trust to find by the enlargement of their resources that the original equality established by

the Constitution between the two Committees of the Board will be fully restored. .

Granting willingly all that will be claimed by the friends of Church extension in the United States or in Mexico, the Committee claim that their own work is paramount.

In conformity with a Resolution adopted by the Board of Missions, at the Meeting in 1875, providing for the appending to the several Annual Reports of the Standing Committees and Commissions, "such Resolutions as they may deem expedient for the Board to adopt in reference thereto," the Foreign Committee submit the following :

Whereas, The Report of the Foreign Committee presents the fact that notwithstanding all the efforts made by a special Committee of the Board to raise a sum sufficient to pay off the indebtedness in the various Departments of the work, and, notwithstanding the fact that the ordinary receipts for Foreign Missions during the eleven months covered by this Report exceed the payments for the same term in the sum of more than one thousand one hundred dollars—there still remains in this Department a debt of Eighteen thousand four hundred and eighty-four dollars and twelve cents, therefore,

Resolved, That a Special Committee to consist of one Bishop, one Presbyter, and one Layman be appointed to consider, and recommend the best mode of discharging the said indebtedness, in order that the affairs of the Foreign Department may be placed upon the basis approved at the last meeting of the Board, viz: that the debt be paid, and that thereafter, so nearly as may be, there shall be expended for the work of any year no more than the anticipated receipts for that year.

By Order and in behalf of the Foreign Committee :

JOSHUA KIMBER,
Secretary and General Agent.

23 BIBLE HOUSE, NEW YORK,
September 10, 1877.

* STATISTICS CHINA MISSION.

CHINA MISSION.	BAPTISMS.				Confirmations.				Awaiting Confirmation.				Communicants.		Deaths.	SCHOLARS.						Contributions.		
	Attendance on Public Worship.		Native.		Foreign.		Children.	Adults.	Children.	Adults.	Children.	Adults.	Native.	Foreign.		Day School.		Boarding School.		Sunday School.				
	Native.	Foreign.	Adults.	Children.	Adults.	Children.										Native.	Foreign.	Native.	Foreign.	Native.	Foreign.		Native.	Foreign.
SHANGHAI DISTRICT.																								
Kong Wan, and Out Stations	120	....	27	15	....	....	....	....	....	....	....	....	....	....	1	1	139	....	....	....	....	....	....	\$ 68 8
Shanghai City, and Out Stations.....	125	....	2	7	....	....	....	....	....	....	....	....	....	....	3	....	112	....	46	....	112	....	....	296 30
Hong Kew, and Out Stations	140	....	5	14	....	6	....	....	....	....	....	....	....	....	1	13	150	....	44	....	80	....	....	581 95
INTERIOR STATIONS.																								
Wuchang.....	70	....	3	5	....	....	....	....	....	....	....	....	....	....	1	1	....	....	40	....	....	....	....	123 33
Hankow.....	55	....	3	3	....	....	....	....	....	....	....	....	....	....	....	....	45	....	....	....	....	....	....	....
Total.....	610	....	40	44	....	46	....	....	....	....	....	....	....	....	6	15	446	....	130	....	192	....	....	\$1,070 56

* Received too late to be embodied in the Report.

† Native, 84 } Total Baptisms, 90.
Foreign, 6 }

‡ Large numbers await Confirmation.

ACKNOWLEDGMENTS

OF THE FOREIGN COMMITTEE.

N. B.—With all remittances the name of the Diocese and Parish should be given.

Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

All Money Orders should be drawn NOT on New York but on STATION D, NEW YORK.

Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums to October 10, 1877.

ALBANY.		ILLINOIS.	
<i>Albany</i> —Holy Innocents.....	2 00	<i>Chicago</i> —"Mrs. W. B. E.," for Debt.....	1 14
"Miss M. L. M.," for Miss'y College, China.....	100 00	"Mrs. E. A. B. S.," for Mexico.....	1 67
<i>Canton</i> —Grace.....	5 68	<i>Knoxville</i> —St. Mary's School, for "St. Mary's" Sch'p, Emma Jones Girls' School, China.....	40 00
<i>Saratoga Springs</i> —Bethesda, two members, for Miss'y College, China.....	10 00	<i>Springfield</i> —M. Box 1524.....	3 00 45 81
<i>Unadilla</i> —St. Matthew's, for Japan.....	5 00 122 68		
CENTRAL NEW YORK.		KENTUCKY.	
<i>Binghamton</i> —Christ Ch., Wo. Aux.....	3 00	<i>Frankfort</i> —Ascension, for "Ascension" Sch'p, Bp. Boone Memo. School, China.....	20 00
Good Shepherd, for "Mexico," \$2; Wo. Aux., \$3.....	5 00	<i>Lexington</i> —"Mrs. A. E. D.," for "Mrs. L. R. R.," for Debt.....	10 00 17 16
<i>Cayuga</i> —St. Luke's.....	3 00	<i>Louisville</i> —St. Andrew's S. S., for "W. A. Robinson" Sch'p, Baird Hall, China.....	18 50
<i>Cortland</i> —Grace, Wo. Aux.....	3 00	Rt. Rev. T. U. Dudley, D.D., for "Bp. Patte-son" Sch'p, Bp. Boone Memo. School, China.....	49 65 115 31
<i>Earlville Mission</i> —Wo. Aux.....	2 25	LONG ISLAND.	
<i>Elmira</i> —Grace, S. S.....	28 00	<i>Brooklyn</i> —St. Ann's, 5 ct. coll. St. Mark's.....	54 52 50 00
<i>Great Bend Mission</i> —Wo. Aux.....	1 00	(E. D.)—St. Mark's.....	4 85
<i>Greene</i> —Zion, for Japan.....	1 81	<i>Flushing</i> —St. George's, "L. B. P.,".....	5 00
<i>McLean</i> —Zion.....	1 00	<i>Greenport</i> —Holy Trinity.....	2 00
<i>Oxford</i> —St. Paul's, Wo. Aux., for Miss Nelson's School, China.....	5 03	"X".....	10 00 126 37
<i>Pulaski</i> —St. James', Wo. Aux.....	1 00	MARYLAND.	
<i>Redwood</i> —St. Peter's, Wo. Aux.....	1 45	<i>Baltimore Co., Baltimore</i> —Mes- siah, collection at fare- well Service to Bp. Penick, to be used at his discretion.....	111 22
<i>Rome</i> —Zion, for "Helping Hand" Sch'p, Emma Jones Girls' School, China.....	20 00	"Mrs. S. G. W.," for "S. G. Wyman" and "E. R. Byrd" Sch'ps, Bridg- man Memo. School, China.....	100 00
<i>Sackett's Harbor</i> —Christ Ch., Wo. Aux.....	2 00	<i>Dist. of Columbia, Georgetown</i> —St. Alban's.....	4 00
<i>Skaneateles</i> —St. James', Wo. Aux.....	5 33	<i>Harford Co.</i> —St. Mary's.....	5 72 220 94
<i>Syracuse</i> —Good Shepherd, Wo. Aux.....	10 00	MASSACHUSETTS.	
St. James'.....	3 75	<i>Boston (South)</i> —St. Matthew's, Wo. Aux., for "John Wright" Sch'p, Joppa.....	12 50
<i>St. Paul's, Convention</i>	37 81	<i>Cambridge</i> —Christ Ch., for Haiti.....	15 12
<i>Theresa</i> —St. James', Wo. Aux.....	95	<i>Groton</i> —"E. K. C.".....	1 00
<i>Union Springs</i> —Grace, Wo. Aux.....	25	<i>Hyde Park</i> —Christ Ch., Wo. Aux., for Duane Hall, China.....	11 00
<i>Utica</i> —A friend, "A thank-offering".....	45 00	<i>Ipswich</i> —Ascension S. S., Wo. Aux., for China.....	5 00
<i>Watertown</i> —Grace, Wo. Aux.....	2 95 183 58	<i>Fall River</i> —Ascension, Wo. Aux., for Miss Harris.....	10 00
CONNECTICUT.		<i>Lawrence</i> —Grace.....	2 50
<i>Brookfield</i> —St. Paul's, Mrs. Hawley Sherman.....	10 00		
<i>Hartford</i> —House Rents.....	25 00		
<i>Milford</i> —St. Peter's.....	27 71		
<i>New Haven</i> —St. John's, "Philo- s".....	5 00		
St. Paul's.....	21 00		
Trinity Chapel, James Wedmore.....	10 00		
<i>North Haven</i> —St. John's, Miss Pierpont, for Debt.....	5 72		
<i>Portland</i> —Trinity.....	15 29 119 72		
EASTON.			
<i>Snow Hill</i> —Wo. Miss'y Asso....	8 00 8 00		
GEORGIA.			
<i>Columbus</i> —Trinity, for Debt...	2 86 2 86		

<i>Lenox</i> —Trinity.....	40 00	
<i>Quincy</i> —Christ Ch., for "Sarah C. Bracket Memorial" Sch'p, Bridgman Mem. School, China.....	50 00	
<i>Salem</i> —St. Peter's, Wo. Aux.....	30 00	
<i>Webster</i> —Reconciliation.....	10 00	187 12

NEW HAMPSHIRE.

<i>Claremont</i> —Trinity.....	5 95	5 95
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NEW JERSEY.

<i>Elizabeth</i> —Trinity S. S., for support of a retired China Missionary.....	25 00	
Branch of Wo. Aux., of which for Mrs. Schereschewsky, \$3; Duane Hall, \$4.07; Miss Fay's Boys' Sch'l, \$1.14; The Emma Jones' Girls' School, 56c.; China, \$7.25; Mexico, \$2.75.....	35 89	
<i>Penn's Neck</i> —St. George's, Rev. E. W. Schubert.....	1 00	61 89

NEW YORK.

<i>Bedford</i> —St. Matthew's, Wo. Aux., for Japan.....	20 50	
<i>Monroe</i> —Grace, Wo. Aux., "A member," for insurance dues of Rev. Mr. Quinby.....	10 50	
<i>Piermont</i> —Christ Ch.....	16 00	
<i>Rye</i> —"A lady," thro' Wo. Aux., for "Arthur Van Rensselaer" Sch'p, Japan.....	40 00	
<i>Tarrytown</i> —Christ Ch., of which for Debt, \$13.45.....	39 21	
"R. M. H.," for personal benefit of Mrs. Hill.....	20 00	146 21

NORTH CAROLINA.

<i>Raleigh</i> —St. Augustine's Ch'p'l.....	5 00	5 00
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NORTHERN NEW JERSEY.

<i>Bergen Point</i> —Trinity, Wo. Aux., of which for "Trinity Ch." Sch'p, Joppa, \$20.....	39 00	
<i>Madison</i> —Grace.....	36 27	75 27

OHIO.

<i>Cleveland</i> —Trinity, M. Boxes.....	16 59	
<i>Gambier</i> —Ch. of the Holy Spirit, for Debt.....	5 64	22 23

PENNSYLVANIA.

<i>Lower Merion</i> —St. John's.....	51 65	
<i>Philadelphia</i> (<i>Lower Dublin</i>)—All Saints'.....	30 00	
Epiphany, Wm. L. Kiderland, \$500; Mrs. Lucia C. Kiderland, \$500, for Missionary College, China.....	1000 00	
St. Andrew's, "M. A. C.," for Africa.....	25 00	
St. Luke's, M. Box 2819.....	1 71	1108 36

RHODE ISLAND.

<i>Newport</i> —Trinity.....	87 99	
<i>Providence</i> —St. John's, for Debt.....	185 50	273 49

SOUTHERN OHIO.

<i>Cincinnati</i> —Christ Ch., Young Ladies' Bible Class, for "Josephine Foster" Sch'p, Bridgman Mem. School, China.....	13 75	
<i>Pomeroy</i> —Grace.....	15 00	
<i>Portsmouth</i> —All Saints', Miss Gregg's Class of Boys, for support of a boy in Duane Hall, China.....	10 05	38 80

TENNESSEE.

<i>Jackson</i> —"Mrs. A. D. C.," for Joppa.....	5 00	5 00
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VIRGINIA.

<i>Alexandria Co., Alexandria</i> —"A friend," at discretion of Mr. H. M. Parker, \$12.50; at discretion of Rev. I. K. Yokoyama, \$12.50.....	25 00	
<i>Augusta Co., Staunton</i> —Trinity S. S., for "Mary B. Donaghe" Sch'p, Joppa.....	25 75	
<i>Boletourt Co., Fincastle</i> —Thos. G. Goodwin.....	5 00	
<i>Camp Co., Lynchburg Par.</i> —For "Bp. Johns" Sch'p, Baird Hall, China.....	18 00	
<i>Clark Co., Milwood</i> —Christ Ch., "A member".....	5 00	
<i>Berryville</i> —Grace, for "Grace" Sch'p, Joppa.....	13 36	
<i>Fauquier Co., Whittle Par.</i> —For "Whittle Par. Thank-offering" Sch'p, Joppa.....	13 00	
<i>Westmoreland Co., Cople Par.</i>	5 00	
<i>Piedmont Convocation</i> —Toward Outfit and Travelling Expenses of Henry M. Parker.....	175 00	285 11

WESTERN MICHIGAN.

<i>Mendon</i> —St. Paul's.....	1 56	1 56
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WESTERN NEW YORK.

<i>Allen's Hill</i> —"W.".....	4 00	
<i>Batavia</i> —St. John's.....	13 25	
<i>Buffalo</i> —St. James'.....	3 32	
Trinity.....	26 56	
<i>Canadaigua</i> —St. John's.....	9 34	
<i>Geneva</i> —St. Peter's.....	1 00	
<i>Havana</i> —St. Paul's.....	3 12	
<i>Honeoye Falls</i> —St. John's.....	5 00	
<i>Hornellsville</i> —Christ Ch.....	5 00	
<i>Phelps</i> —St. John's.....	7 22	
<i>Pittsford</i> —Christ Ch.....	10 30	
<i>Suspension Bridge</i> —Epiphany, of which for Debt, \$7.15; S. S., \$3.86.....	15 71	103 82

OREGON AND WASHINGTON MISSION.

<i>Albany</i> —St. Peter's, Rev. R. L. Stevens, for Miss'y College, China.....	50 00	
<i>Vancouver</i> —St. Luke's.....	10 00	60 00

COLORADO MISSION.

<i>Denver</i> —St. John's.....	8 20	
Trinity Memorial.....	4 00	12 20

MISCELLANEOUS.

<i>Japan</i> —"Anon.," for Outfit and Travelling Expenses of Rev. Mr. Yokoyama.....	520 00	
<i>W. Africa, Cape Coast Castle</i> —Judge Melton, "A thank-offering".....	10 00	
<i>Canada, Quebec</i> —For Miss'y College, China.....	5 00	
<i>General Convention</i> —Collection at opening Service.....	100 54	
"M. W.," for Debt.....	40 00	
A thank-offering, for Debt.....	5 00	
"Anon.".....	10 00	690 54

Receipts for the month..... \$4,027 82

ANALYSIS OF RECEIPTS.

For Mexican Church (special).....	\$6 42
" Other "Specials".....	1,175 30
" Work of the Foreign Committee.....	2,846 10
Total.....	\$4,027 82

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

NOVEMBER, 1877.

*** All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

EXTRACTS FROM OUR ANNUAL REPORT.

ST. AUGUSTINE'S NORMAL SCHOOL, RALEIGH, N. C.

REV. J. E. C. SMEDES, *Principal.*

In the nine months' session, begun in October, 1876, and ended in June, 1877, we registered eighteen male and twenty female boarding scholars, in all thirty-eight. Our enrolment of day scholars, also nearly equally divided between the sexes, brings up our total registry for the session to one hundred and twenty scholars.

The number of boarding scholars is eight more, and that of the day scholars is somewhat less, than in the last Report.

The three salaried assistant teachers, trained in the school, one of whom is in Deacon's Orders, and also the matron, who were with us the two previous sessions, were retained. Three pupil teachers were engaged in primary tuition throughout the session.

An encouraging advance was effected in the efficiency of our teachers and in the scholarship of our pupils. Our highest classes, after a thorough course in Goodwin's Greek Grammar and Reader, began Homer, read six orations of Cicero and Sallust's Jugurtha and Catiline, and, having in previous terms mastered two school algebras and a treatise on linear geometry, finished the geometry of planes and solids.

The religious discipline of the school yielded fruits for which we were thankful. Twenty-five of our boarding scholars, besides a number of the day pupils, were communicants. The Holy Communion was administered

on all Sundays and holy days. The Morning and Evening Prayer of the Church were said daily. By frequent catechisings, our efforts were continued to familiarize to the minds of all our scholars the elementary teaching of the Church. Confirmation, administered in May, added four to the thirty-six of our pupils who have been brought by this Apostolic rite into the communion of the Church since June, 1873. Four of our students were Candidates for Holy Orders, three from the Diocese of Tennessee, one from the Missionary Jurisdiction of West Africa; two were postulants from this Diocese.

To these six students in training for Holy Orders, and to ten others in preparation for the work of teaching, we were enabled, by the valuable aid of the *Commission*, to afford, throughout the session of nine months, free tuition, board, washing, fuel, lights and books.

The school owns ninety acres of land within a mile of the Capitol; buildings which have cost about \$20,000, and bonds, secured by mortgages and collaterals, amounting to \$47,981.

The income of the school during the year, from interest on bonds, rent of Principal's house, cash for board of pupils, and appropriation of the *Commission*, amounted to \$5,277.

The disbursements, for salaries, groceries and meats, wood and coal, cultivation of garden, insurance, repairs, etc., amounted to \$5,358.

REPORT OF REV. ALEX. CRUMMELL, D.D., MISSIONARY AT WASHINGTON,
D. C.

The undersigned has great satisfaction in reporting that the work of the Church during the year in Washington City, has been characterized by much success and most visible progress.

1. The endeavor to erect a large church building in the centre of the city has been carried out with considerable energy. Between \$3,000 and \$4,000 were spent last year (1876), and the church was up-built to the sills of the windows. In the winter and spring of this year subscriptions to the amount of \$5,000 were obtained, and work was again resumed, and the probability is that the walls will be so far complete this present autumn that the church may be roofed in before winter. Our great drawback is the lack of funds. We need fully \$5,000 or \$6,000 more to finish this building, and we look to generous friends, interested in the work among the Colored People, to enable us to carry on this work to completion.

2. Owing to my necessary absence several months this year, the Confirmation at St. Mary's Chapel has been delayed. A larger class than at any former time is registered for preparation. In all other respects the work has been satisfactory and encouraging. The attendance at Divine Service has been, with the rarest exceptions, full, and oft-times crowded. Unusual activity has shown itself, especially by the "SINKING FUND

ASSOCIATION" (composed of young men and women), in securing funds for the new church. Missionary meetings (held once every month) have had a full attendance, and a zealous participation on the part of leading and intelligent young men and women. The singing department has been supplied by persons of skill and devotedness.

I am happy to say that early in the year the Right Rev. Bishop Pinckney ordained to the Diaconate Mr. A. A. Roberts, who has officiated as Assistant in St. Mary's Chapel during the several months of my absence from Washington collecting funds.

3. The following is the exhibit of Services and duties for the year :

Baptisms, Infants, 12 (of which were privately administered 7) ; Burials, 3 ; Church Services, Morning or Evening Prayers, 200 ; Sermons or Lectures, 200 ; Holy Communions, 27 ; Communicants, number last reported, 90 ; added by removal, 8 ; by Confirmation, 6 ; otherwise, 2—16 ; lost by removal, 2 ; otherwise, 2—4 ; present number, 102. Families in the Cure, estimated number, 70 ; Individuals in the Cure, estimated number, 310 ; Marriages, 6.

Sunday-schools, 3 ; Teachers, 20 ; Scholars, 215 ; Sitzings in Church and Chapel, 230.

Church and Chapel, estimated value, \$3,500 ; insured for \$1,200.

Communion Alms, \$51.09 ; all other Contributions (exclusive of Clergyman's salary), \$310.66.

Appropriated, within the Diocese, for Convention Fund, \$7.30 ; without the Diocese, for Foreign Missions, \$5.31.

SAVANNAH, GA.

REV. W. H. MORRIS.

My last Annual Report had hardly reached you when rumors of the appearance of yellow fever in this city were put in circulation. Whether these were verified need not be explicitly stated at this late date. As regards St. Stephen's Parish, suffice it to say, "God breathed, and we were smitten." "The sorrows of death compassed us." "We were full of heaviness," many being "sick nigh unto death;" but the good and great Physician "healed all our infirmities, and saved our lives," except in two cases of Sunday-school children, one of each sex, whom He admitted into the blessed rest and joy of Paradise. But now the deep-toned requiem of gloom and desolation is hushed by songs of praise. It may be questionable whether devout Simeon sitting in the temple with the Holy Child in his arms, or his fellow-worshiper, the venerable and venerated Anna, proclaiming their mutual gratitude and delight when "the Lord came suddenly to His temple, even the Messenger of the Covenant whom they delighted in," experienced holier joy than we, after our pestilential afflictions were overpast.

Although an inevitable material depression which succeeded the epi-

demic continues to this day, abiding evidences of spiritual life and vigor have been given us. On the 11th of February the Bishop of the Diocese confirmed a class of seven, and at a subsequent Visitation, 1st of May, another class of twenty—in all, *twenty-seven* persons. Our contributions have exceeded those of the previous year. Foreign and Diocesan Missions, \$24.19; Home Missions to Colored People, \$15.00; to other benevolent objects, \$41.46; Parochial purposes, \$1,347.97. Total, \$1,428.62. Baptisms: Infants, 13; adults, 7—20.

Without entering upon a minute or detailed description of the work of our Sunday-schools, I am pleased to say it prospers. The introduction and use of the *Sunday School Hymnal* is an inestimable benefit to the scholars, in that it is uncompromisingly churchly in arrangement and theology. Instead of teaching the little ones to aspire after and pray for angel transmutation, it shows them the Babe of Bethlehem whose life was preserved when the Holy Innocents were slain. Its hymns and carols speak of and point to Him from the Manger to the Cross, from the Cross to the Sepulchre, from Sepulchre to Heaven, where the Man now appears in the presence of God for us.

ACKNOWLEDGMENTS.

The Treasurer of the Commission of Home Missions to Colored People acknowledges the receipt of the following sums for September, 1877.

MASSACHUSETTS.

Stockbridge—St. Paul's..... 41 79 41 79

CONNECTICUT.

Pine Meadows—St. John's..... 5 00
Miscellaneous, J. M..... 25 00 30 00

NEW YORK.

Tarrytown—Christ Ch., special
for Washington..... 19 82
Peekskill—St. Peter's Ch..... 7 32
Red Hook—Christ Ch..... 9 30
New York—St. Paul's Chapel.... 9 54
St. James' Ch..... 30 21 76 19

LONG ISLAND.

Greenport—A..... 10 00
Brooklyn, E. D.—St. Mark's Ch. 7 23 17 23

CENTRAL NEW YORK.

Binghamton—Christ Ch..... 10 00 10 00

NORTHERN NEW JERSEY.

South Orange—Guild of Ch. of
Holy Communion, for
Petersburg, Va..... 10 00 10 00

PENNSYLVANIA.

Lower Dublin—All Saints'..... 66 50
West Whiteland—St. Paul's..... 4 45
Radnor—St. David's Ch..... 29 68
Warwick—St. Mary's..... 2 50
Philadelphia, Kensington—Em-
manuel Ch..... 25 103 38

VIRGINIA.

Charlottesville—Christ Ch., for
Rev. G. B. Cooke..... 20 00 20 00

OHIO.

Gambier—Professor E. C. Ben-
son..... 5 00
Cleveland—St. Mark's Ch..... 5 00 10 00

SOUTHERN OHIO.

Glendale—Christ Ch..... 3 00
College Hill—Grace Ch..... 11 75 14 75

KENTUCKY.

Kentucky—A. E. D..... 10 00 10 00

WESTERN MICHIGAN.

Kalamazoo—St. John's, Miss E. 83
Herrea—Grace..... 46
Farwell—Trinity..... 1 60 2 89
Total..... \$346 23

SPIRIT OF MISSIONS.

WOMAN'S WORK.

*Communications relating to this Department should be addressed,
MISS JULIA C. EMERY, Secretary Woman's Auxiliary,
21 Bible House, New York City.*

FIFTH ANNUAL REPORT OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

A REPORT of the Woman's Auxiliary to the Board of Missions naturally separates itself into four divisions corresponding to the four Departments of the work ; and as these Departments are regarded with varying degrees of favor by the Church at large, so by the members and organized branches of the Auxiliary they are in like manner looked upon with differing degrees of interest, and there are bestowed upon them varying proportions of that labor that proceedeth of love.

DOMESTIC MISSIONS.

The Domestic branch of the work, at the very formation of the Auxiliary, was widely known. For its advancement there was no scheme to be elaborated, or method resolved upon ; scheme and method being already there, it was necessary only to take possession of them and to utilize them in wider circles and among fresh organizations.

There is no need to state, what is already well understood, that the Domestic work of the Auxiliary is mainly confined to preparing and sending Missionary boxes, and that comparatively little money comes through this source to the Domestic treasury. To supplement the stipends with gifts which obviate expense otherwise unavoidable, which lighten care and toil and contrivance that add so heavily to the burden under which our Missionaries labor to do their holy work, which save from an overpowering weariness the wives and daughters who share their labors and their sufferings ; this, the members of the Auxiliary have always felt to be one of their chiefest privileges. In 23 different Dioceses, 253 Parish Branches or Individual Members of the Auxiliary have been so engaged during the year just past. They, together with the Special Committee, have furnished 454 boxes, whose average value was \$98.54, aggregate, \$44,737.57.

It must not be understood that these boxes are gifts to Domestic Missionaries only. In each Diocese, as organizations are formed, more and more work is done for Diocesan Missionaries and other Clergy to whom such gifts may be acceptable ; and more and more widely as the Auxil-

iliary is known, the Missionary Bishops ask of it help for others of their Clergy than those simply whose names appear on the list of the Domestic Committee. In the boxes, to gifts of a more personal nature, are often added articles for Mission Churches and Stations, such as altar linen, surplices and stoles, clothing for the poor, bedding for schools and stores for hospital use ; while it is purposed in the future to send more frequently than heretofore, books for the libraries of the Missionaries, and the different periodicals of the Church.

FOREIGN MISSIONS.

It is a source of deep pleasure and thankfulness, and an incentive to farther effort, to know that the work of the Auxiliary for Foreign Missions during the past year has been one not only of direct service to the Missionaries and those for whom they labor, but also of indirect usefulness, perhaps much more important, to the Church at home.

That Parishes have been moved to give to this cause, that Societies have been formed to work for it, and that Individuals have been constrained to recognize their duty in regard to it, in a marked degree, more widely and more heartily because of woman's zeal and labor, are, indeed, facts demanding earnest gratitude. And, under God and the blessed guidance of His HOLY SPIRIT, these facts are owing to three causes which claim an honorable mention here.

And first, to the presence in this country, for the past two years, of Mrs. Schereschewsky, who, because of her untiring devotion to the work which she could not leave behind but must needs bring with her to occupy her time of rest, has gone in and out among the women of the Church, informing them of what has been done and of what must be done, and animating them to do their part.

And secondly, the Auxiliary is indebted to the persevering zeal of the ladies in charge of the Foreign work in different Dioceses, and more especially to two of these, who have seized every opportunity, and *made* many an opportunity to turn to account Mrs. Schereschewsky's willingness to address Parochial or Diocesan Societies, and who have done all in their power to forward her efforts to make her visit here, what she above all things has wished it might prove to be, a help and blessing to the China Mission. The Auxiliary owes to them and to her its warmest thanks, and in this connection would express its indebtedness to Mrs. Payne and Miss Savery, who, as occasions have offered, have spoken of the African field and work.

And thirdly, this increased interest in Foreign Missions is largely owing to the publication and circulation of leaflets in regard to the different Foreign Stations and the motives that lead to undertaking and aiding Mission work in foreign lands. These are authorized and approved by the Foreign Committee and put forth by the Auxiliary, which would here state the obligation under which it lies to one of its members, who

has furnished the matter for all the leaflets, save two, issued during the year past.

In the Foreign Department, Societies are chiefly encouraged to contribute money, and during the eleven months between October 1, 1876, and September 1, 1877, they have sent to the Foreign Treasury, \$7,436.81, of which \$1,146.34 were for the payment of Insurance dues, this in a manner supplying the place of the Domestic Missionary boxes to our Foreign Missionaries; \$673.74 for Miss Nelson's salary, assumed by the Auxiliary, and the remainder for other salaries, for scholarships and various other uses, designated by the donors, or for the general Foreign work.

YOUNG PEOPLE'S ASSOCIATIONS.

In the New York Committee a movement has been started towards interesting the young people of the Church in Foreign Missions. This, it is hoped, will meet with success, as it is farther advanced. A good example has been set in several young ladies' schools outside that Diocese, where Societies have been formed and scholarships taken by them in Miss Nelson's school, Shanghai.

INDIAN MISSIONS.

The Indian work which has always presented features peculiarly interesting to the Auxiliary, has been pursued, as usual, with great earnestness. From all different sources \$14,980.19 have been contributed, included in which sum special mention should be made of the endowment of a scholarship for \$1,000, by a member of the Niobrara League, the gift of \$500 by another member, for the general work, and of \$500 more, through the League, for the support of a Catechetical School during its first year at Santee, and of \$1,000, given by a lady through the Indians' Hope of Philadelphia, for various Missions in the Indian field.

MARY E. HINMAN MEMORIAL.

But chiefly should be remembered the memorial to Mrs. Hinman, this year made complete through the combined offerings of the different Leagues and Associations, a memorial than which she could have desired none better or more enduring—a perpetual scholarship, by means of which there shall be always an Indian girl growing up in the knowledge of God and of His Church's holy ways, a living witness to her earthly ministries among that Indian race, for the good of souls.

A CHRISTMAS BOX.

An effort, originating with the Niobrara League of New York, has been made to persuade the children of the Church to make or purchase, in their summer holidays, gifts which can be sent, early in the fall, to the Indian Missions, to supply the various schools with their Christmas presents. The idea has been eagerly seized upon, not only in New York but in other Dioceses, and many Sunday-schools, classes, and individual children are now at work. This is but an experiment, but it is confidently hoped it may prove a successful one.

MISSIONS TO COLORED PEOPLE.

Missions to the Colored People, like those to the Indians, offer one point of vantage. Work for them does not in all its branches, call necessarily for a large outlay of money. Poor and small Societies feel that they can be useful here, and have the satisfaction of knowing that their little helps.

Reference has been made to the varying degrees of interest felt in the different Departments of the work ; it is plain to see where the great lack of interest lies. Still some branches of the Auxiliary have labored faithfully in aid of the Commission, and though the interest is not wide, in some organizations it is more deeply felt than ever before, and as opportunities open, there is all likelihood that the Auxiliary will, with more effectiveness than hitherto, enter in and seize them.

The report for this Department for the year, gives \$1,813.64, contributed in money, and 40 boxes, valued at \$2,376.79.

UNITED WORK.

Though the work of the Auxiliary has here been described as separated into four divisions, analogous to the four Departments of the Board, yet, by the force of circumstances, by the mere fact of the one Secretary to whom each Department refers, by the organization of many of the Societies formed to aid all Branches, or by the appointment of one Diocesan head, who is the authority to all Parish Branches for work of whatever name, the members of the Auxiliary, having it so constantly presented to them, can hardly overlook or forget the fact that they are all joined in a common sisterhood and engaged in a common work. That they cannot look on all parts of the field with an equal interest, is natural ; but that they must see—in time, if not now—that the work in China is one with that in Colorado or Niobrara, is inevitable, and seeing this, they will cease to feel any petty jealousy and the only rivalry they will indulge in will be very whole-souled and generous.

ORGANIZATIONS.

There are at present thirteen Dioceses connected with the Auxiliary through Diocesan Branches—Central New York, Long Island, Maryland, Massachusetts, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Western Michigan and Wisconsin. Of these, Maryland is organized for Foreign work only, though in the city of Baltimore there is an Indian Aid Association also, and Rhode Island for Indian Missions only, while the work in Wisconsin is confined to the Domestic field. The Fairfield County Indian Aid of Connecticut has no Branches outside that county.

During the year the older Associations have gone on quietly with their accustomed work, while those of more recent date have made greater efforts than at first and have gained ground. Since last October one new Diocese only has placed itself in connection with the Auxiliary. In

Southern Ohio, a lady was appointed in charge, in the early winter, who, since that time, has never failed in her efforts to forward the work, and whose exertions have met with marked success. In Connecticut and Pittsburgh endeavors have been made towards Diocesan organization, but so far without result, though the Bishops give their hearty approval, while the Bishop of Iowa has given a ready assent to a like movement in his Diocese. In Vermont, representatives of twelve Parishes have applied to the Diocesan Convention, requesting that steps may be taken towards organization, which it is hoped will soon be effected.

In speaking of its own various Branches, the Auxiliary would not forget other Associations of women, which, though not officially connected with it, are still formed of members of the same Church, engaged in a work similar to its own. Of these, the Mexican League, interested in the cause of the Reformed Church in Mexico, has Branches in thirteen Dioceses, and a Branch League also in the Diocese of Huron, Canada West, and has raised \$8,754.54 during the past year; the Bureau of Relief of Connecticut, while still aiding by boxes of clothing the Divinity Students and families of Clergymen who seek its help, has turned its attention more particularly to the daughters of the Clergy, seven of whom are at this time supported by it at school; and the Auxiliary of Florida, which, while it bears the name, still remains independent of the Auxiliary to the Board, works solely in the interest of Diocesan Missions, and during its first year has raised \$1,608.74 through fifteen different Branches, for that purpose.

TABLES.

Before closing this Report attention should be called to the fact that the tables appended give a clearer account of the work accomplished than can be found in the body of the Report itself, and yet these tables are necessarily imperfect, omitting, as they do, mention of all sums given through other channels than those of the treasuries of the Board. These sums, in some cases very considerable, are given in aid of Diocesan Missions, or are sent direct to their various destinations, and not being found among the acknowledgments in *THE SPIRIT OF MISSIONS*, are not recorded here.

Other sums, too, though sent through the treasuries, and acknowledged in *THE SPIRIT OF MISSIONS*, have also been omitted, from the fact that they were not credited to the Auxiliary. This has been very noticeably the case in the Diocese of Central New York, where the offerings of the Auxiliary Branches, being included in the regular Parish offerings, were frequently undistinguished from these, from which cause the Auxiliary loses the credit of about \$400, sent by that Branch alone.

It may not be out of place, to mention in this connection certain offerings which have been made through the treasury during some months past, and which, though they have not come through the Auxiliary, might, however, never have been given in aid of Missions but for woman's

earnestness and effort. These offerings have been made largely under the name of

THE MISSIONARY MITE FUND.

The idea of this Fund originated last winter among the Churchwomen of Philadelphia, who, by its means, hoped that sufficient sums of money might be collected, over and above the usual offerings, to be of substantial aid in the furtherance of the Church's Mission work.

With the consent of the Bishop of Pennsylvania, the method was adopted in that Diocese, and it was afterwards submitted to other Bishops, by eleven of whom it was approved and sanctioned.

In accordance with its suggestions, systematic weekly offerings of certain amounts, however small, are asked for, to be transmitted monthly to the treasurers of the several Committees, and Rectors are requested to bring the subject to the minds of their people once a month.

A complete statement of the success of the plan cannot be given, as many contributions have been made undesignated, as through the Fund; but since its adoption, \$3,147.35 have been acknowledged as coming from thirty-six different sources, in six Dioceses, during an average period of six months.

CONCLUSION.

In conclusion, the Auxiliary would make appeal to each Bishop in whose Diocese there is no Society of Associated Parish Branches working in the Missionary interest, that he appoint some woman, capable, earnest and devoted, to guide and promote such work, to form Parish Associations, to combine the scattered Societies into an organized body, and to assert the claims of all our Church's Missions, bringing them home to the hearts and consciences of the members of that body. It would promise, almost as surely as the request should be granted, among the women of each Diocese so organized, an increased readiness to work for CHRIST and His Church, wherever found, in the Parish and the Diocese, in the Domestic field and in Foreign lands.

Respectfully submitted,

JULIA C. EMERY,

Secretary.

21 BIBLE HOUSE, N. Y., *September 1, 1877.*

SUMMARY OF YEAR'S WORK, AS RECORDED IN THE TABLES APPENDED TO THIS REPORT:


Cash Contributions:

For Domestic Missions.....	\$2,695 75
“ Indian Missions.....	14,980 19
“ Work among the Colored People.....	1,313 64
“ Foreign Missions.....	7,436 81
Total.....	\$26,426 39

Value of Boxes:

Sent to Domestic and Diocesan Missionaries.....	\$44,737 57
“ Indian Stations.....	8,727 24
“ Home Colored People.....	2,376 79
“ Foreign Stations.....	1,055 62
Total money value.....	\$56,897 22

Copies of this Report, with Tables, can be had on application to Miss Emery, 21 Bible House.

 Persons contributing to the work of this "League," through the Foreign Committee, should always designate their gifts as "For Mexico," and they should understand that in thus contributing to it they do not aid the work of the Foreign Committee, but only that of "The League in Aid of the Mexican Branch of the Church."

"The League in Aid of the Mexican Branch of the Church,"

ORGANIZED UNDER THE AUSPICES OF

THE RT. REV. BISHOPS OF THE "MEXICAN COMMISSION,"
MARCH 22, 1876,

RESPECTFULLY REPORTS :

THE Association originated in Calvary Church, New York City, March 22, 1876, and was organized under the auspices of the Bishops of the "Mexican Commission," with the cordial approval of the presiding Bishop, and many others of the Rt. Rev. Bishops of the Church ; its object being to aid in raising the necessary funds for the support and extension of a work, which, when firmly established in Mexico, will extend the blessings of a pure Christianity among the fifty millions of the Spanish speaking race.

Only eighteen months have elapsed since the formation of the "League," but already some very important results have been attained. Thirteen Diocesan Secretaries have been appointed by their respective Bishops ; and in several Dioceses, where no such nominations have as yet been made, very earnest and active Branch Leagues have been formed. In some parishes the cause of the Church in Mexico has been cordially associated with the other departments of Missionary labour.

Thus, the League is now represented in thirteen Dioceses, nine branches are working with enthusiasm and zeal, and eight Missionary societies are rendering valuable assistance. In the formation of Branch Leagues, we have been greatly aided by the Rev. Dr. H. Chauncey Riley, who, notwithstanding most pressing duties and the many journeys involved, has always been happy to address the meetings and assist in their organization ; the Rev. Mr. Ferguson has likewise presented the cause to several congregations and assemblages, with eloquence and effect.

Special thanks are due to the Rectors of those Churches who have sent collections from their congregations and offerings from their Sunday-schools ; and to the editors of the *Churchman*, *Church Journal*, *Register* and *Standard of the Cross*, for the use of their columns and many words of encouragement. A continuance of these important and kind services is earnestly requested. Nor should we fail to mention here the valuable letters by which the Bishops have commended the cause to the Church.

The monthly meetings of the Central Board in New York City have been attended by an increasing number of delegates from, and members of many of the Churches of New York and Brooklyn ; addresses have been made by Rt. Rev. Bishop Potter ; Rev. Dr. H. C. Riley, Bishop-elect of Mexico ; Rev. Drs. Washburn, Dyer, Hobart and Mallory ; Rev. Messrs. Albert Zabriskie Gray, Ferguson and Perkins ; and letters from the

City of Mexico and from the Secretaries of the Branch Leagues have been read.

In addition to these encouraging evidences of sympathy and interest within our own borders, we most gratefully record the formation of a Branch League in the "Hellmuth Ladies' College," London, Ontario, Canada West. This is due to the kindness of the Lord Bishop of Huron; who has expressed his appreciation of the work by letter, and by commending a yearly collection for it in the Churches of his Diocese. He has, moreover, promised his valuable services in bringing this effort in behalf of the Mexican Branch of the Church, to the favourable notice of the Rev. Clergy and Laity of the Church of England, when he next visits that country.

A generous contribution has been received from the Synod of Huron, with the expression of most kind wishes for the "success of the League in its noble work."

The field of our labours being a comparatively new one, and the knowledge of its claims and needs somewhat limited, an effort has been made to diffuse information by means of leaflets, and the publication of letters and notices in the Church papers. Many thousand copies of pamphlets, compiled and published by Rev. Dr. Riley, have been circulated. To these, with the Rev. A. Z. Gray's brilliant address, Rev. Dr. Hobart's valuable papers on Church Reform in Mexico and Bishop Lee's able essay on the Reformation in that country, we are indebted for contributions from widely distant places; for we can claim a circle of friends extending from Vermont to Louisiana, from the Black Hills of Montana to Canada.

It has been said, "that when the work is known, sympathy is sure to follow," and of this many touching evidences might be cited, poor work-women sending in their mites and promising more;—generous gifts coming from the labourers and domestics of Fair Oaks, Quincy, Mass.—one, a colored boy, who walked miles after his days' labor to beg for Mexico. The children have also gladly aided us; a number of little girls of Grace Church, Providence, by a weekly collection from their friends of five cents, have sent us during the past year \$425.00; other little girls in far-off Louisiana have added their pretty fancy work to their gifts; while a lad in Pulaski, Virginia, sold his favorite cat to "help Dr. Riley's work in Mexico."

In Wilmington, Delaware, a few little girls, calling themselves the "Golden Horn Society," held recently a *Fête Champêtre* in the garden of Bishop Lee, on the banks of the Brandywine River. They raised *fifty dollars* by this means, which they have sent us for the support of little Leonora, a child in Mrs. Hooker's Orphanage. We have had several offers to prepare boxes of clothing for the Orphanage, which, on account of the high rate of duties, we have been forced to decline; but some kind ladies in Brooklyn sent a valuable one by Mrs. Betancourt, and aided in raising the necessary funds to enable her to return to Mexico.

The returns from the date of the organization of the League, March 22d, 1876, up to October, 1877, have been \$10,000; special acknowledgments have been and will be made in the Annual Reports.

After deducting a small sum for printing, these funds have been devoted to the following objects:

- I. To purchase and distribute Spanish Bibles.
- II. To aid in paying the small monthly salaries of five ordained clergymen, and twenty-two lay-readers, teachers, and other workers of the Church in Mexico.
- III. To assist in meeting the expenses of its schools and orphanage.

IV. To publish Spanish Prayer-books and Hymn-books, a weekly Church paper and other Christian publications.

V. To meet the necessary expenses of Church buildings.

In closing this summary of the labors of the "League," a few words as to the rare promise and great necessities of the "Mexican Branch of the Catholic Church of our LORD JESUS CHRIST militant upon earth" will not be inopportune.

Never since the era of the Reformation has the Psalmist verse, "The entrance of Thy words giveth light," been so marvellously verified as in the Republic of Mexico during the last twelve years. When Francisco Aguilar, a Roman Catholic presbyter, found the sacred volume, and the true light penetrated his soul, he bore in mind the SAVIOUR'S injunction, "When thou art converted strengthen thy brethren," and gathered around him a little flock of fifty persons, which, notwithstanding discouragements, trials, persecutions and the early death of Aguilar, has, after a brave struggle of twelve years, increased to seventy-one congregations with from six to seven thousand worshippers. This has been largely through the instrumentality of one, of whom Bishop Lee writes: "In view of the admirable fitness of the Rev. Henry C. Riley for the work in Mexico, it is no presumption to recognize the hand of God in his call." Dr. Riley was at that time Rector of the Spanish Episcopal Church of "Santiago" in New York City, and "it was a startling summons to leave his kindred and congregation for a post of certain danger and uncertain results; but constrained by the love of God and zeal for the extension of his kingdom, he counted not his life dear unto him and none of these things moved him." He went to Mexico in 1869, bearing his own expenses and without salary, making a most generous use of his private means for the advancement of the cause.

The "Mexican Missionary Association" was formed in the Spring of 1870, and brought to the work enthusiasm and noble gifts, raising \$35,000 for the purchase of the Church of San Francisco, Mr. Theodore Riley, Rev. Dr. Riley's father, giving largely for that object. As the work increased, to give it more permanence and stability, the American Church Missionary Society was requested in 1873 to care for it, and has for the past four years faithfully and generously aided it.

But a work so important and so far-reaching needs the liberal support of the whole Church, and for that the "League" ventures hopefully to ask.

We learn from recent letters that the work is being carried on with great earnestness and zeal, and with a marked increase of spiritual life. Señor Hernandez, one of the Bishops-elect, has recently returned from a visit to the country congregations. "The people in the rural districts, although they endure more persecutions, the bigoted Romanists sometimes refusing to sell them the necessities of life, receive the Gospel more readily, and are more zealous for the MASTER'S cause than those in the cities; and Señor Hernandez was received with rejoicing by all the converts, who treated him very much as the Galatians did St. Paul." He was present at the opening services of the Chapel of Joquecingo, built by a self-sustaining congregation, and was welcomed with enthusiasm and love. He was also enabled to form two new congregations, one at Carisal, and another at Nispa. Señor Betancourt, who escaped a martyr's death, through the heroism of a young girl, Florencia Tomayo, has gathered quite a large congregation in Vera Cruz, where a small edifice has been dedicated to Divine Service; he makes an urgent appeal for Bibles, as he had only *two*, one for his Church and one for his own use.

Señor Valdespino, a young man of rare abilities and eloquence, in charge of the Chapel of San Francisco and editor of the Church paper *The Truth*, needs a small monthly sum to enlarge the size and increase the influence of his paper, which he says does the work of a Missionary. The Mexicans are curious to read all printed matter, and it penetrates where it would be dangerous for a man to venture.

Mrs. Hooker, who founded the Orphanage and is training forty young girls as Christian teachers, had she means sufficient, could count them by hundreds instead of tens. She writes that an Orphanage for boys is much needed, and "a head for it, whose heart is full of interest for the work, and who from experience knows how to work."

The want of more generous aid in behalf of the Theological Seminary is much to be deplored. Miss Anna Grut prefers the request of a young Mexican, of Indian blood, Miguel Flores, who desires to study for the ministry; but he is very poor, and there is not adequate support for this most important branch of Church work.

These devoted, self-sacrificing Mexican Clergy, some of them married men, are living upon a stipend of forty dollars a month, a sum wholly insufficient for their household expenses. Must these things be?

Three centuries ago, Cortez planted the Cross in Mexico, but overgrown with poisonous parasites, the truth which it teaches is obscured by the "cunningly devised fables of men." From this labyrinth of error, a cry reaches us, the highly favored, "Come over and help us!" To this appeal the House of Bishops have responded, promising "the nursing care" of the Church to our infant sister and look to us as their children in CHRIST, for a prompt redemption of the pledge. How can we longer delay and let the cold waters of neglect quench the fervour and chill the enthusiasm of those who verily like the disciples of old, are hazarding their lives for the LORD JESUS in their sublime efforts to enlighten their countrymen; and lead them from the errors of Rome or from the rankest infidelity into the pure fold of the early historic Church?

The sum needed for the generous support of the work is \$25,000 a year. We ask the members of our Communion to aid the "League" in raising it. Those who are blessed with wealth can bring their gifts as a thank-offering for their great privileges; those who are not, as a sacrifice whose sweet savour will reach the Heavens and be "twice blessed."

The children of the Church can also help us; and when in their generation this infant Church fulfills its glorious promise they will look upon its fair proportions and rejoice that they have aided in its structure.

Contributions are pressingly needed and earnestly solicited, and should be sent to the Treasurer of the League, Miss M. A. Stewart Brown, care of Messrs. Brown Brothers & Co., 59 Wall St., New York, U. S.

Unless otherwise directed, all funds are transmitted to Albert E. Mackintosh, Esq., Treasurer of the Church in the City of Mexico, and disbursed by him in accordance with a schedule drawn up by the Cathedral chapter of the Church in Mexico.

CHARLOTTE A. HAMILTON,

Corresponding Secretary,

17 WEST 20TH STREET, NEW YORK.

October, 1877.

THE BOARD OF MISSIONS.

WHAT WAS DONE IN BOSTON BY THE BOARD OF MISSIONS AND THE GENERAL CONVENTION.

WE do not propose, under this somewhat formidable heading, to give an exact and full account of all that was said and done during the three weeks of the almost continuous sessions of our two great Church Councils, for that would make an article far too long for the time and space at our command, and too long also for the patience of our readers. And yet the proceedings of those two bodies were of such significance as to demand some consideration and remark in *THE SPIRIT OF MISSIONS*.

Perhaps the very best things done were the frank and candid offer made by the American Church Missionary Society to work in future in connection with the Board of Missions, and the glad and hearty acceptance of that offer by the Board. No action taken or discussed so moved the hearts of all present as this union of two organizations which had hitherto worked apart, with possibly some antagonism as to principles and methods. The spirit manifested on the one side and the other, no less than the happy result attained, promises much for all the future of our Mission work.

The great Missionary Meeting arranged for and held in the Tabernacle, on the evening of the 11th of October, was, under the circumstances, in many respects a grand success. The day was most unfavorable, rain falling steadily from morning till night, and then so heavily as almost to extinguish the hope of seeing any audience at all, except possibly the few warm-hearted people who make it a point of conscience, as well as a matter of pleasure, to be at all Meetings of a Missionary character within their reach. Notwithstanding this, more than three thousand—nearer thirty-five hundred—people were present, making it, in point of numbers, such a Missionary Meeting as had probably never before been seen on this Continent. We had hoped to see six thousand persons there, but, though disappointed in this, what we did see on such a night was more gratifying, as evidencing a true Missionary spirit, than an audience of any size could have been with bright skies overhead. The music we are sure must have

been the grandest ever heard on such an occasion, and for that we were largely indebted to the Rev. Mr. Hutchins who gave much time to the arrangements for both Meetings, to the Church choirs of Boston and its vicinity, and to Mr. Whitney, the organist of the Church of the Advent, who acted as conductor, and Mr. Parker, the organist of Trinity Church, who presided at the organ, gratuitously furnished by Messrs. Hook & Hastings. The addresses, two of which were perhaps a little long though very able, are herewith presented, and we venture the prediction that they will prove interesting and profitable to all who give them an attentive reading.

The Children's Meeting, on the afternoon of Saturday the 13th of October, was brilliant to the last degree. The day was beautiful, and the great assembly of more than five thousand persons—four-fifths of them children—was as beautiful a sight as ever greeted our eyes. The four addresses, by Bishop Lay, Bishop Whipple, Bishop Penick and Bishop Morris, were listened to with the deepest interest, as they well deserved to be; and the children's singing, led again by Mr. Whitney, with the Rev. Mr. Gould at the organ, could hardly be surpassed.

Regarding the ordinary Meetings of the Board, which were opened with the very able and interesting sermon by the Rev. Dr. Schenck, much might be said which we do not find it in our hearts to say. No doubt its sessions were more confused and less satisfactory than those of previous years, and no doubt that confusion and unsatisfactoriness helped to precipitate the action of the General Convention which resulted in a very broad and radical change in our Missionary organization. As to this change in itself and in its working it is yet too early to speak. We hope for the best, and we believe that no serious mischief has been done, though the legislation was far too hasty for the extent and gravity of the interests concerned. The principle of bringing the Mission work of the Church directly under the consideration and management of the Church itself in her great representative and legislative body is undoubtedly sound, and we may trust sound principles, and hold on to them without fear of lasting ill results, even if their setting forth in organization be other than we might think the best.

The dear old Board of Missions is dead and buried, and we confess to being among its sincere and tearful mourners. It has a record of broad and substantial work, nay, of holy and blessed work, which will grow brighter as the years go on, and which no change or length of time can

ever obliterate. It served for more than forty years as the chief educator of this Church in the spirit and manner of fulfilling the last command of her risen and ascending LORD. It remains to be seen whether in this respect the new Board will show a better record in its time.

We repeat that we are hopeful and trustful, and that we mean, so far as opportunity may be given us, with requisite wisdom and grace, to aid the new organization in doing the great work entrusted to it.

In connection with this article we present the new Canon adopted by the General Convention, and the action of the Board of Managers taken at their first Meeting, on Tuesday, the 30th of October.

A. T. T.

MISSIONARY CANON OF THE GENERAL CONVENTION.

Titte III.—CANON 9.

OF THE CONSTITUTION OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA :

SECTION I. The Constitution of the said Society, which was incorporated by an Act of the Legislature of the State of New York, is hereby amended and established so as to read as follows :

Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, as established in 1820, and since amended at various times :

ARTICLE I.

This Institution shall be denominated The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

ARTICLE II.

This Society shall be considered as comprehending all persons who are members of this Church.

ARTICLE III.

There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention of this Church, Bishops and

Deputies sitting apart as in General Convention, or together when they shall so decide. The Board of Missions thus constituted shall convene on the third day of the session of the General Convention, and shall sit from time to time, as the business of the Board shall demand.

ARTICLE IV.

There shall be a Board of Managers, comprising all the Bishops as members *ex officio*, and fifteen Presbyters and fifteen Laymen, to be appointed by the Board of Missions at every Triennial Meeting of the General Convention, who shall have the management of the General Missions of this Church, and shall remain in office until their successors are chosen, and shall have power to fill any vacancies that may occur in their number. Eight Clerical members and eight Lay members shall constitute a quorum. This Board of Managers shall, during the recess of the Convention, exercise all the corporate powers of the Domestic and Foreign Missionary Society. The Board of Managers shall report to the General Convention, constituted as a Board of Missions, on or before the third day of the session of the General Convention. But nothing herein contained shall affect the rights of any surviving Life Members of the Board of Missions.

ARTICLE V.

The Board of Managers is authorized to form, from its own members, a Committee for Domestic Missions and a Committee for Foreign Missions, and such other Committees as it may deem desirable to promote special Missionary work, and is also authorized to appoint such officers as shall be needful for carrying on the work.

ARTICLE VI.

The Board of Managers is intrusted with power to establish and regulate such Missions as are not placed under Episcopal supervision ; and to enact all By-Laws which it may deem necessary for its own government, and for the government of its Committees : *provided always*, that, in relation to organized Dioceses and Missionary Jurisdictions, having Bishops, the appropriation shall be made in gross to such Dioceses and Missionary Jurisdictions, to be disbursed by the local authorities thereof. The Board shall notify to the several Bishops the gross sums so appropriated ; and those Bishops shall regulate the number of Missionary Stations, appoint the Missionaries, and assign to them their stipends, with the approval of the Board of Managers.

ARTICLE VII.

No person shall be appointed a Missionary who is not at the time a Minister of the Protestant Episcopal Church of regular standing ; but

nothing in this section precludes the Committees from making pecuniary appropriations in aid of Missions under the care of other Churches in communion with this Church, or of employing Lay men or women, members of this Church, to do Missionary work.

ARTICLE VIII.

The Board of Managers is authorized to promote the formation of auxiliary Missionary associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of Managers to arrange for public Missionary meetings, to be held at the same time and place as the General Convention, and at such other times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send one Clerical and one Lay Delegate.

ARTICLE IX.

This Constitution may be altered or amended at any time by the General Convention of this Church.

SEC. II. All Canons and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this Canon and of such amended Constitution, are hereby repealed; *provided, however*, that nothing herein shall in any manner impair or affect any corporate rights of said Society, or any vested right whatever.

SEC. III. This Canon shall take effect immediately.

I hereby certify that the foregoing amendment to Canon 9 of Title III. was adopted by the House of Deputies in General Convention, on the 18th day of the Session, October 23, 1877, and was concurred in by the House of Bishops in General Convention, on the 19th day of the Session, October 24, 1877.

Attest,

CHAS. L. HUTCHINS,
Secretary of the House of Deputies.

Messrs. George F. Comstock, Thomas C. Montgomery and Lyman Tremain, were appointed a Committee to procure from the Legislature of the State of New York such further Legislation as may be necessary to carry this Constitution into effect.

PROCEEDINGS AND BY-LAWS OF THE BOARD OF MANAGERS.

Pursuant to the concurrent Resolution of the General Convention, the Board of Managers met at the Bible House for organization on Tuesday, October 30, 1877, with the Rt. Rev. Henry C. Lay, D.D., LL.D., Bishop of Easton, in the Chair. At a later moment the Rt. Rev. B. B. Smith, D.D., LL.D., Presiding Bishop, took the Chair and addressed the Board. Subsequently he was relieved by the Rt. Rev. G. T. Bedell, D.D., Bishop of Ohio.

Mr. Thomas A. Tillinghast, of Troy, N. Y., was appointed Secretary *pro tem*.

The following By-Laws were adopted :

BY-LAWS OF THE BOARD OF MANAGERS OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

ARTICLE I.

The officers of this Board shall consist of a President, a Secretary and an Assistant Secretary. The senior Bishop present at any of its Meetings shall be the President. The Secretaries of the Domestic and Foreign Committees respectively shall be the Secretary and Assistant Secretary of this Board.

ARTICLE II.

SEC. 1. The Board of Managers as soon as may be, after its organization, shall proceed to divide its own members, other than Bishops, into a Committee for Domestic Missions consisting of eight Clergymen and seven Laymen, and a Committee for Foreign Missions of seven Clergymen and eight Laymen, and a Bishop to be elected by the Board of Managers shall be the Chairman of each of these Committees.

SEC. 2. Any Bishop or other member of the Board of Managers who may be present at any Meeting of either Committee shall have the privilege of participating in the deliberations of said Committee, but without the right to vote unless he be a member of the same.

ARTICLE III.

To the Committees of the Board of Managers thus constituted shall be referred, in their respective departments, during the recess of the Board, the administration of the General Missionary work of the Church, subject to the regulations of the Board. Each Committee shall make a report of its proceedings to the Board of Managers at each of its Stated Meetings.

ARTICLE IV.

The Board of Managers shall appoint for each Committee a Secretary, with

a suitable salary, who shall be the executive officer of the Committee, to collect information, to conduct its correspondence, to devise and recommend plans of operation, and in general to execute all the purposes of the Board in his proper sphere, submitting all his measures, before their adoption, to the Committee for whom he is appointed, for their approval. The Board shall also appoint for each Committee a Treasurer; and the Treasurers shall deposit in such bank or Trust Company in the City of New York as shall be approved by the Committees, all moneys received by them respectively, and the account in such bank shall be kept in the name of the Committee for Domestic or Foreign Missions as the case may be. The said moneys so deposited shall be withdrawn on the check of the Treasurer, but only upon the warrant or with the counter signature of the Secretary in accordance with the action of the Committee concerned. The Secretaries and Treasurers shall be entitled to seats in their respective Committees and in this Board, with a right to participate in all deliberations but without the right to vote.

Assistants and clerks may, when necessary, be appointed by each Committee, subject to the approval of the Board. At a meeting of either Committee five members shall constitute a quorum, of whom at least two shall be Presbyters and two Laymen; but no appropriations of money shall be made unless eight members be present.

ARTICLE V.

If any difference shall arise between the Committees in the administration of the business, each of them shall be empowered to appoint one of its own members, and those so appointed shall act together as a Committee of Adjustment, and their decision shall be final.

ARTICLE VI.

The Treasurers of the Domestic and Foreign Committees shall be the joint custodians of the Seal of the Domestic and Foreign Missionary Society, and either of them, with the consent of the other and by resolution of the Committee which he represents, may affix and prove the Seal when any document shall require such authentication.

ARTICLE VII.

For the guidance of the Committees it is declared that the Missionary Field is always to be regarded as one—THE WORLD—the terms Domestic and Foreign being understood as terms of locality adopted for convenience. *Domestic* Missions are those which are established *within* and *Foreign* Missions are those which are established *without* the territory of the United States.

ARTICLE VIII.

The Board of Managers shall meet in the City of New York on the second Tuesday of every alternate month, beginning with October and ending with June. The time of meeting shall be 2 o'clock P.M. Special Meetings may be called by concurrent resolution of the Domestic and Foreign Committees, due notice of which in writing shall be sent by the Secretary of the Board to each of its members, the particular object of the Meeting being specified in the notice.

ARTICLE IX.

The foregoing are adopted and declared to be the By-Laws of the Board of

Managers of the Domestic and Foreign Missionary Society. They may be rescinded, amended or enlarged at any Stated Meeting of the Board by an affirmative vote of two-thirds of the members present, notice of the proposed change being given by the mover immediately after the reading of the Minutes.

The Domestic and Foreign Committees were appointed as follows :

DOMESTIC.

The Rt. Rev. A. N. LITTLEJOHN, D.D., Bishop of Long Island, *Chairman*.

Rev. Morgan Dix, D.D.,	Mr. Cyrus Curtiss,
“ George Leeds, D.D.,	“ G. N. Titus,
“ Henry C. Potter, D.D.,	“ B. B. Sherman,
“ N. H. Schenck, D.D.,	“ William Scott,
“ E. E. Beardsley, D.D.,	“ H. P. Baldwin,
“ Thomas F. Davies, D.D.,	“ J. C. Garthwaite,
“ J. L. Reese, D.D.,	“ William G. Low.
“ William N. McVickar,	

FOREIGN.

The Rt. Rev. H. POTTER, D.D., Bishop of New York, *Chairman*.

Rev. John Cotton Smith, D.D.,	Mr. F. S. Winston,
“ H. Dyer, D.D.,	“ Stewart Brown,
“ Charles H. Hall, D.D.,	“ Lemuel Coffin,
“ John A. Paddock, D.D.,	“ Charles R. Marvin,
“ E. A. Hoffman, D.D.,	“ William Welsh,
“ J. H. Eccleston, D.D.,	“ Benjamin Stark,
“ Wm. R. Huntington, D.D.,	“ Thomas A. Tillinghast,
	“ Cornelius Vanderbilt.

The Rev. A. T. Twing, D.D., was elected Secretary of the Committee for Domestic Missions, and the Rev. Joshua Kimber of the Committee for Foreign Missions.

Mr. Lloyd W. Wells was elected Treasurer of the Committee for Domestic Missions, and Mr. James M. Brown of the Committee for Foreign Missions.

On Motion of the Rt. Rev. W. H. Hare, D.D., Bishop of Niobrara, it was unanimously

Resolved, That the Domestic Committee be instructed to appoint from the Board of Managers a Special Committee for the care of Missions among the Colored People and a Special Committee for the care of Missions among the Indians.

Subsequently, at a Meeting of the Committee for Domestic Missions, the following persons were appointed as the Special Committee for Indian Missions :

Rev. H. Dyer, D.D.,	Mr. William Welsh,
" E. A. Hoffman, D.D.,	" Charles R. Marvin,
" John A. Paddock, D.D.,	" William Scott,
" E. E. Beardsley, D.D.,	" Benjamin Stark.

On Motion of the Hon. H. P. Baldwin, a Committee of Five were appointed upon the subject of expenses connected with the work of the Board :

Rev. E. A. Hoffman, D.D.,	Mr. Charles R. Marvin,
" J. A. Paddock, D.D.,	" William Scott,
	" Cornelius Vanderbilt.

On Motion of the Rt. Rev. R. H. Clarkson, D.D., Bishop of Nebraska, it was unanimously

Resolved, That the members of the Board of Missions as nominated for appointment by the late General Convention in the several Dioceses, be appointed as Special Committees in each Diocese to forward the work of Missions, and that the Secretary be requested to furnish each of these gentlemen with a copy of this Resolution.

After Prayer and Benediction the Board adjourned.

A. T. TWING, *Secretary*.

JOSHUA KIMBER, *Ass't Secretary*.

ADDRESSES AT THE GREAT MISSIONARY MEETING.

ADDRESS BY THE RIGHT REV. THOMAS ATKINSON, D.D.,
LL.D., OF NORTH CAROLINA.

SUBJECT: "MISSION WORK AMONG THE FREEDMEN."

RIGHT REV. SIR, LADIES AND GENTLEMEN: I regard it as a very happy omen of the increased interest in the cause of Missions and of the progress of true religion, that so large an assemblage should have gathered together in this house this evening, in such inclement weather, for the purpose of taking part in a Missionary Meeting. Certainly every one who has any regard for the interests of religion, and especially for the interests of our own Church, must rejoice at such a manifestation. For where there is an active Missionary spirit, there is undoubtedly some evidence of one of the most characteristic marks of the Church of CHRIST. I do therefore take great delight in seeing this large assembly, especially, as I have said, convoked as they are under circumstances so inauspicious.

OUR DUTY IN THE LIGHT OF SELF-INTEREST.

I have been called upon to say something to this body of Christian people with regard to the work of the Christianization of the colored people of the South. I suppose I was so called upon because I am one of the oldest Pastors among the Southern people, and likewise because I have always taken a very lively interest in that particular work. And it does seem to me, if it be fairly considered, that this work is one of the most urgent and most important in which this Church is engaged or can be engaged. Recollect in how many ways that cause touches upon our interests, as well as our duties. In an economical aspect, that great body of the people, the colored population of the South, constitute the main element in the cultivation of some of the greatest staples which this country produces—its cotton, its tobacco, its sugar and its rice. If there should be a deficiency in the supply of these things how the whole country would suffer. Not only are our own wants provided for in this manner, but these great staples are among the most important elements in our foreign commerce. We cannot import from other countries what we need, if, through a deficiency of these staples, we are unable to supply them with what they need. I say then the interest of this whole country depends largely upon the labor of that population, and the efficiency of its labor depends upon the condition of that population, and upon its industry, intelligence, morality and trustworthiness. Therefore it is the manifest interest of this great country that this people should attain the highest excellence in these respects which is possible for them.

But that is, I know, a very low and sordid view of the duty resting upon us with regard to this matter. Here are upward of four millions of people in our own country, who, we must recollect, have been placed here by our own forefathers, and they are immediately in our view. They are appealing to us by their wants, by their ignorance, by their deficiencies in morals and religion—appealing to us to give them the help which it is in our power to give, and which no other hand can be expected to supply. That help must come from us or from none; no other people will send Missionaries among them. This American nation, the white population of this country, must see to the evangelization, the Christianization of this immense body of people, or it will not be accomplished.

OUR DUTY AS A NATION.

If, when Dives saw Lazarus at his gate, covered with sores and desiring to be fed with the crumbs which came from his table, and passed by him, careless of his wants, our LORD tells us that though he did not lift up his hand against him, he was very deeply guilty in this matter, how much more guilty would he have been if he had himself brought Lazarus there, placed him at his gate, and passed by indifferent to his wretchedness and his wants? I say, then, it is a duty especially laid

upon us—and one which is never likely to be discharged by any other nation—to minister to and Christianize this colored race. And there is a great deal in their character and qualities to give us a deep interest in them.

CHARACTERISTICS OF THE COLORED PEOPLE.

They are a people, I maintain—and I was born in the midst of such a population and have lived all my life among them—who have many attaching qualities. They are remarkable for cheerfulness, for gaiety. You cannot pass along the streets of any Southern city without hearing the joyous laughter of these persons. They are distinguished for affectionateness; they can be made to love those who treat them kindly. They do love them, and I believe the affection is thoroughly reciprocated. It is my testimony before this assembly that it is a great mistake to imagine that generally there is an unkind feeling between the white and the colored people of the South. On the contrary, I believe there is an exceedingly kind feeling. How can it be otherwise, when the first objects which meet our eyes, when we open those eyes to the light of day, are their dusky faces? It is they who rock us in our cradles; it is they who nurse us in our sickness; it is they who carry us on their shoulders to our graves. All our life long we are among them. And we have furthermore the duty which generally, at least, is attempted to be performed, of protecting them, taking care of them, and they again have to look to the white race mainly for the supply of those things which constitute the means of living, and the means of repayment for the labor by which they do themselves good.

Now I am thoroughly persuaded that there can be no reasonable doubt that it is this relation of protection on the one hand, and dependence on the other, which tends to bind men more closely to each other than any other relation whatsoever. The wisdom of Lord Bacon, several centuries ago, taught mankind that there is not much friendship among equals. They are apt to be rivals; they are apt to be jealous of each other. He said in one of his immortal essays that the friendship which is found in the world is mainly between parties the fortunes of one of whom include those of the other, as, for example, between husband and wife, between parent and child, and so between master and servant.

I say that they have an affectionate feeling very generally towards those with whom they are in the habit of associating. They are an affectionate race. They have many of the qualities of children, many of those qualities which attract grown people to children.

Furthermore, they are very courteous, and that has its influence also. They usually behave with great politeness. They study it. They indicate their kind feelings by the proper outward signs, and that of itself tends to draw kinder feelings toward them. Then they are a very generous race. Whatever they have, they are willing to part with it to one

another to the very last crust of bread ; and I do believe, although I know there is a difference on that subject, that they are a grateful race. I have known some of the most touching instances of gratitude shown by them towards masters and mistresses who have become impoverished in these last few years.

FREEDOM FROM ANY SPIRIT OF REVENGE.

They have all these excellent qualities, and they have another which I must refer to. I mean to speak candidly this evening to this assembly. They are a most placable race. Recollect, that while I believe there was general kindness shown to them while they were in a state of bondage, there were some striking exceptions, no doubt, in every direction, but it is a memorable fact, that since their emancipation I have not heard of one single instance of revenge towards even hard masters, not one, throughout the whole extent of that country. Absence of malice, and freedom from the spirit of revenge, are most marked characteristics of this people. Now, when you compare them with our own race ; when you compare them with the European people ; when you remember the wars of the peasantry during the middle ages and the horrible cruelties of those wars ; when you remember the conduct of the French Communality at the time of the Revolution, how they dragged their former superiors, their landlords and their nobility and their gentry to the lamp-post and to the guillotine, and sacked their houses and burned them ; when you recollect the conduct of the Irish, noble as many of their qualities are, towards those whom they consider their oppressors among the English, their landlords also, and instances in which they rose up in revolt against the government ; when you recollect what occurred during that late Hindoo insurrection, the Sepoy war, the cruelties practiced by those Sepoys upon the officers, and the families of the officers, and of those Englishmen who were among them ; when you recollect all these things ; when you remember what is going on in this very country at this very time ; when you remember the enormities practiced by those called the Molly Maguires in Pennsylvania, the readiness they have shown to commit murder ; and recollect that as far as I am acquainted with the facts, there is not one single instance of murder or assassination to be charged to that people, I say there is something in it which is remarkable, which is well calculated to draw forth the kind feelings of all who know them, and the kind feelings of those, I may say, who do not personally know them, when they learn the course they have pursued, and the qualities they have exhibited.

NOTICEABLE FAULTS.

These things tend to give us a profound interest in them ; but they have their faults, and some very great faults, but those faults are such as true religion certainly can remedy. Of those faults the first is idleness.

Well, they derive that to some extent from their tropical ancestors. It came down to them from their forefathers. For centuries, for decades of centuries, idleness had been a characteristic of the race, and it could not be expected that they should become free from it immediately.

Another of their faults is that they do not value social purity, that there is considerable dissoluteness of morals among them. It is a great fault undoubtedly ; but, ah, is it for us to look upon them as the Pharisee upon the publican and say, "Stand off, I am holier than thou" ? Is it for us, where marriage begins to be so little regarded, for this country where divorces are so readily obtained, and so frequently obtained upon the slightest and most insufficient grounds, where almost every newspaper gives an account of some shameful fact of that nature, is it for us to say to these poor creatures, who have only been civilized in the last century or two to the extent they are now civilized, "You are utterly worthless and wicked ; we will have nothing to do with you ?"

Then they have some other faults. I do not believe that, as a race, they are truthful. They have kindly impulses, but not strong principles, and they have not strong principles of truth ; and, again, they are lamentably deficient in integrity, in honesty ; but, ah, I must say again we are not to reproach them bitterly on that account. I am afraid that it is a reproach against this whole nation that integrity is not valued and is not practiced as it ought to be. And we have the advantage of ten centuries of civilization and Christianity, and yet fraud and dishonesty in every shape are brought to light day by day, and under circumstances in which they ought never to have been perpetrated or known. I say it is not for us, then, to say, with regard to this people, that they are beyond the pale of our sympathies and our respect because integrity and honesty are not their characteristics ; but they are grossly deficient in these respects. Yet this is a reason why we should do our best to improve their condition in these directions. I do not think they are guilty of the grossest crimes. They are not apt to commit murder, but they have a disposition to commit the smaller offences. Larcenies and burglaries, are shamefully and dreadfully frequent where they are found in great number. I verily believe that in the State in which I live, where not more than one-third of the population is of that race, that five-sixths of those who are sent to jail and the penitentiary for larceny and burglary are of this people.

HOW THESE FAULTS ARE TO BE CURED.

Well, how are they to be cured ? How are they to be made industrious and intelligent, and honest and truthful ? By nothing but the pure religion. No man, no body of men can be found in the possession and can continue in the possession of these moral qualities unless they be based upon religion. Any man who thinks of it will see that with the

powerful passions that all human beings have, they will not be coerced from the gratification of them merely by temporal consequences which they may hope to evade. In order for them to be diverted from evil principles and practices, and especially from cherishing in their hearts evil passions, they must fear God. Then they will learn to keep His commandments. They must believe in a judgment to come, and in eternity. They must learn to love their MASTER, and to know something of the love of JESUS CHRIST their SAVIOUR.

I believe that it is the result of the observation of mankind in all ages and in all countries, that when the sense of religion becomes faint and feeble, morality begins to droop and wither. I say, then, the only remedy for these people is to give them something of true religion ; to give them such knowledge as we possibly can, and to give them an intelligent knowledge of the great truth of the Gospel. Well, you may say they may have it without any action on your part. I may say they cannot have it. They are an ignorant people necessarily. Recollect that in the last two centuries their ancestors have been brought from Africa to this country ; and they are an ignorant people in consequence of the former relation between them and the whites. They have withdrawn themselves from their white teachers. Those white teachers were the ministers of two or three large, extensive denominations at the South, especially the Methodist and Baptist ; but just as soon as emancipation occurred the colored race threw off and dissolved their connection with their white ministers, and chose to themselves ministers of their own color. I can give one instance which will strikingly evidence this.

IGNORANCE OF THEIR RELIGIOUS TEACHERS.

In the State in which I live there was a particular congregation of a certain denomination which had a very large number of white members, but, in addition to that, upwards of a thousand colored members ; and, when emancipation occurred, a thousand of those people went off and formed a distinct congregation, obtained colored ministers, and left some twenty in the original congregation. That shows you how entire the severance is between their former white teachers and the great body of those whom they then taught. They have substituted for them colored ministers. Well, those colored ministers (of course there are exceptions, there are some of them who have more knowledge than others) as a general rule have exceedingly little knowledge. Very many of them are not able to read and write. They have no notion of the great truths of religion. Their religion is entirely sensual, wholly an emotion. The evidences of religion with them consist in certain nervous paroxysms. They are so affected frequently that they fall into a condition very nearly resembling, if not the same as, what is called catalepsy. They become insensible, and that is a proof that they have become truly converted.

To undergo these exciting feelings and go through a certain process is the basis of their regarding themselves as religious, but, of course it does not assure any one else that they are so. On the contrary the original heresy, that which is the root of all heresy, perhaps, is that religion does not necessarily produce, and is not evidenced by morality. The disassociation of religion from morality especially belongs to this people. With all their kindly feeling, a man or woman may be exceedingly religious in the estimation of their associates, and yet be notoriously immoral.

IMPERFECT RELIGIOUS KNOWLEDGE.

Now, I do not mean to say that it is confined to them alone. Undoubtedly something of that feeling exists in the human heart. We give indulgence to evil passions and habits, and suppose we shall not receive any penalties on account of them because we trust we are truly religious, but this we know to be an erroneous principle. It is only a sort of involuntary feeling with us, but with them it is a settled conviction that they may be exceedingly religious and not moral. Their sermons, all their religious exercises are of very little value in giving them a sense of their duty in enabling them to know what are their religious relations to God. They have very little religious knowledge. How could they have? A great many, not only of the people, but of the teachers are not able to read and write. They select some portion of Scripture, and then without teaching anything of Christian doctrine, without laying any foundation of Christian principle, they dwell upon the blessing which they anticipate from the favor of God, and point out what they suppose to be the errors of those who differ from them, and that is the substance of what they undertake to teach, and what they generally receive. Their religion consists in paroxysms. It is shown by shouts and screams. Any one who lives not in immediate contiguity, but at some distance from one of their places of worship, hears the most dreadful, ear-piercing screams during the night, almost every night during the year. I can speak from experience on that subject. A stranger would imagine that murder was about being committed. It is only an evidence that they are under a state of high religious excitement. Well, it does not make them at all better Christians or better citizens, but perhaps sometimes the reverse. It sometimes operates as an opiate to conscience, instead of directing and guiding.

OUR DUTY AS CHRISTIANS AND AS CHURCHMEN.

I say, therefore, they want religion. I verily believe it is the most pressing want of their temporal welfare, and of course, when you recollect the words of JESUS CHRIST, that no adulterer, nor liar, nor drunkard, nor thief can inherit the Kingdom of Heaven, it gives very painful anticipations of the condition of this people with regard to the future and eternal world, and it becomes necessary for us, if we have interest in the

welfare of our fellow-creatures, if we are not disposed to say, with Cain, "Am I my brother's keeper?" if we have any love for souls, to do what we can for their spiritual welfare. It is one of the clearest claims they have upon us.

Well, what can we do? I maintain, although I may be prejudiced, that this Church is the very body to inculcate the principles of true religion upon this people; that it supplies their wants in a way which no other body of Christians can. It gives them, in the first place, the Gospel which they have not, hitherto, been able to read. They do not know the principles of the New Testament or the Old. But when this Church is established among them they will hear two chapters of Holy Scripture whenever they come to the house of God, and will hear the Epistle and Gospel for the day, whatever it may be. That of itself is a training for them; the Word of God will go like a sword to the piercing asunder of soul and spirit. They will hear the Word of God in this Church, and they do not hear it in the same degree or power anywhere else. This Church, in its organization, requires its Ministers to read large portions of Holy Scripture to every congregation to whom they minister.

Then, furthermore, they have the Ten Commandments constantly brought to their notice, forbidding them to kill, to commit adultery, to steal or bear false witness, with the constant inculcation of those truths of which they are apt to know very little.

Again, in this Church they have prayers, as you all know, the most ancient and most beautiful, and most simple and intelligent ever addressed by human beings to their Maker; prayers of the primitive Church, of martyrs, and holy saints. Men's own prayers, alas, in many instances, are moral profanity. We may hope God does not visit the penalties of such profanity upon them, because they do it ignorantly. In this Church they learn how to pray. It is very observable how a congregation improves after they are accustomed to attend regularly upon the worship and Service of this Church. The Services of the Church seem to draw the best portion of them.

I have in my eye, in the town in which I live, a colored congregation, the conduct of which is as decorous as the conduct of that of any congregation in Boston. The Services of the Church tend to remove all their dissolute tendencies, especially of the females. I say this as the result of my experience, that the power of this Church is most likely to influence for good the colored people.

The speaker then alluded to a handsome church in his own town, the funds for building which had been largely donated by a Unitarian family in Boston, and the remaining portion contributed by the colored people. He then urged his hearers to do their utmost to Christianize the colored population of the South, asking how they would meet their LORD

in the day of account, if they neglected the duty they owed these poor people in imparting to them the blessings of that salvation, to procure which the blessed LORD suffered and died.

ADDRESS BY THE RIGHT REV. A. N. LITTLEJOHN, D.D., OF
LONG ISLAND.

SUBJECT: "FOREIGN MISSIONS."

BRETHREN AND FRIENDS: Would that I could feel to-night that my duty were done, by saying to you only what would be pleasant to hear. I should be glad to feel that the chief task of the hour, the chief requirement of this occasion were to show, for example, how a Missionary zeal already awakened should be tempered by knowledge, or how a holy enthusiasm for the conversion of the heathen should be tempered and regulated further, or how our methods of dealing with heathen races might be improved by the law of experience, or how the dark places of prophecy are being lighted up by the providential march of events; and when I say there are places of prophecy, I refer especially to those that relate to the future triumph and glory of the Church of CHRIST. But as I stand before you here to-night, I feel that these and similar themes are forbidden me. I cannot consent to occupy your time here with remarks that shall not be affected, toned, colored by facts with which our recent experience, alas, has made us too familiar. Somehow it has come to pass that we, as a Church, have begun to fall away from a work, the decline or the abandonment of which, let us understand, will be tantamount to the renunciation of what is chiefly distinctive of the genius and mission of our holy religion.

NEGLECT OF DUTY.

Were I to sweep the whole horizon of the Church's life to-night, I honestly believe that I could find there nothing so startling to the Christian conscience as, on the one hand, the almost universal assent to the Church's original commission requiring her to go into all the world proclaiming everywhere what our LORD commanded us to proclaim, and on the other side, our neglect of the duty, our failure to do the work which that commission unquestionably imposed. I trust that I shall not speak too strongly if I were to say that in the same breath we seem to confess and to deny—we seem to reach forth one hand to accept the MASTER's gift, and with the other turn around to bury it in the ground. Ours is, we are fond of saying in elaborate essay and eloquent sermon and theological treatise—ours without question is the glory of a religion that professes an inborn capacity to become universal.

Ah, I submit the case. May it not prove to be our shame that we are doing so little to make it universal. Now, these are some of the facts,

thus briefly put, that I feel ought to color what I have to say this evening, but I do feel, I confess, almost oppressed with the sense of responsibility devolved upon me, standing in the presence of this great assembly, when I feel that, through my poor words, the Missions of the Gospel of the SON of GOD to the heathen world are to have one more hearing, not before the bar of Christianity, indeed, but before the bar of that Church which claims to represent Christianity best. And certainly I do invoke, friends and brethren, your conscience, your reason, your sense of justice and your charity, all of the mind and spirit of CHRIST that may be in you, to sit in judgment for a few moments to-night upon a plea that I mean to endeavor to make, and God grant that it may not be made in vain.

CHRISTIANITY AGAIN HOLDING A POSITION OF POWER.

Christianity, for the fourth time in its history, is holding a position of exceptional power and promise. It held such a position when it confronted and vanquished the old Paganism. It held that position again when, after the decomposition of the old Roman civilization, it presided, as we know it did, over the reconstruction and development of our modern life. It occupied such a position in the struggles of the Sixteenth Century to restore the faith and order of the Church to their primitive purity. At these several periods it drew to itself, as we know nothing else could, the attention of mankind. There was no contemporaneous movement, whether for the founding of new schools of thought or of dynasties of kingly power, or for the extension of any material interest that could be compared with it.

Now, at the beginning of this century of our LORD, Christianity entered upon another exceptional period of revived activity and energetic development. Do you ask me for the evidences of this fact? I point you, in the first place, to what the Church has done in this generation to leaven all thought and life through her institutions of learning. Were I called upon to give still further evidence, I would derive it from her organized charities for the relief of every form of human suffering.

THE STRONGEST EVIDENCE THAT THE CHURCH'S CHARTER IS DIVINE.

Deem me not extravagant when I say that the strongest of all evidences I could draw from what has been done by our Christianity in this country is her Missions to the heathen—not by what she has done altogether, but by what has been attempted. This I believe to be after all the salient and characteristic feature of our religion in this country, one that dominates all others, and rightly should do so, for it is in these Missions, let us remember, that the Church declares her solemn conviction—and declares it as she can do in no other way—that her charter is divine, and that she has been sent of GOD to gather together all men in CHRIST.

Beyond all controversy, it seems to me, taking this matter on the broadest ground of theological principle, beyond all controversy these

Missions to the heathen world are the Church's most evident and commanding point of contact with all those wants which CHRIST came to supply ; and if they are so, then it follows by necessary consequence that they are also that point where the moral grandeur of the Kingdom of CHRIST really terminates, really draws to its bright focus, and this whether we consider the constitution or the faith, the ministry or the practical work of the Church. Now this, though it be demonstrably sure, and though the voice of Scripture and of Providence and of history, aye, and the sad, pitiable, weary cry of those untold millions for a spiritual light and liberty and salvation, though all these declare this to be really the foremost work of the Church of CHRIST, yet, brethren, I submit to you all whether there be any work undertaken by her, in whose track and on whose flanks there gather such a mass of doubters and objectors. Why is this? Why should it be so? What can be the cause of so startling an anomaly? In giving the answer, I might pass by very properly those who deny the LORD that bought them and take no part in this matter ; but it passes all comprehension that they should be indifferent on this subject who acknowledge the SAVIOUR as their Head, and His word as their law.

AN UNDUTIFUL FEELING.

There is a feeling more or less prevalent among us in our communion, brethren and friends, I regret to say it—there is a feeling more or less prevalent among us, which seems to me ought to bring us to our knees in contrition for the sin which it involves, and in fear of the chastisement of God. Now, this feeling to which I refer, is in itself too undutiful, too irrational, too contrary to every well-wisher of religion, to live long unless it had some excuse to plead, some ground to rest upon, some acknowledgment to offer. Let us see, briefly, what some of these are.

I pass over those whose habit it is, I do not know for what reason, to regard Foreign Missions as an amiable enthusiasm to be let alone, so long as they do not become positively fanatical, or as a profitless expenditure of time and of means quite pardonable on the part of its crazy devotees, or conceding to them, as some are willing to do, a somewhat higher character as an ambitious but impotent attempt on the part of the Church to conceal her feebleness and decay by attempting to establish her supremacy among barbarous and effete races of the globe. And yet, in passing these by, I might well pause to express my wonder that even modern unbelief should lend itself to the task of discrediting these Missions, especially when, in the same breath, it glorifies itself for its special sympathy with all great ventures of faith, with all heroic efforts to advance noble ideas, with all forms, indeed, of the moral sublime evolved from the struggles of races or of individuals to lift the spiritual and the ideal above the grosser elements of life.

FOREIGN MISSIONS THE SCHOOL OF GREAT EPOCHS.

It is possible that Foreign Missions may fail of their purpose, and it is possible that they may prove, as some have prophesied that they would prove, delusions so far as they claim to carry with them supernatural gifts and supernatural treasures. I say this is a possibility ; but, brethren, one thing cannot be denied—not even at the door of living unbelief—and that is, that these Missions have proved the school not only of grand impulses regarded as mere sentimental effusion, but as the school of great and intelligent epochs to lift benighted races of the globe to a higher plane of light and life and liberty. I say, then, to modern unbelief, that these Missions have a claim upon these elevated and complacent apostles of free thought in our times, a claim upon their respect, a claim upon their sympathy, if not a claim upon their faith and actual help.

THE DRIFT OF OUR OWN TIME.

But the question to which I am speaking returns. There is that in our age which certainly tends to lower the moral tone of the non-Christian as well as the Christian world on this and all kindred interests. Somehow it is a characteristic of the temper of these times, to see in a railroad, in a steamship, in a factory, something of more interest, more consequence, than in a Christian Mission. So it is the noisier forces of the time that are over-riding the less pretentious energies of religious achievement. You know perfectly well that the man who leads a colony into our Western wilds, rates in modern estimation above the man who crosses the ocean to tell a benighted people the story of the Cross. You know, my friends, that the man who discovers a coal-mine, or in some quarters that which is next to it—an oil-well—or who invents some labor-saving machine, is a far more commanding figure in the popular estimation than the man who turns a heathen tribe from its idols to serve the living God, or the man who flashes full and direct upon the face of fashionable and disguised sin the withering fire of Gospel truth. I say we know these things to be so. The drift of the time is towards a grosser type of greatness than can be applied out of strictly spiritual elements. Now, this is one point that I desire to make in your hearing. It is only in part the answer to the question I have proposed. Let us move a step farther on. Grand as is the Missionary work, when viewed as a whole, yet it appears very differently when studied as it commonly is in its scattered details. This and that particular Mission, as we see it away off at the outposts, is weak and obscure, a taper flickering in its socket ; a solitary pulsation of life, apparently sundered from the great arteries of circulation—a few teachers here and there on the hem of heathenism, a Bible, a Prayer Book, a tract, a Mission-house—pitted against those mighty and gigantic fabrics of false religion. Why, it is not to be wondered at that appliances so feeble as they appear to us, so utterly inadequate, should seem almost

contemptible in the eyes of a generation that has put into the field a million of men to settle a question of constitutional law, a generation which, it is scarcely a figure of speech to say, has made the very earth itself tremble with the march of its enterprise.

THE APPLIANCES PUT INTO THE FIELD.

Why, it does seem, the way we are conducting the work of Foreign Missions, the appliances we have put into the field up to this time, that it is not to be wondered at that they should appear to a generation like this as like the small dust in the balance. And yet can we forget, with all Christian history behind us and with the Word of God open before us to study, and the great lessons of His providences crowding upon us, can we forget, brethren, that in each poor, struggling Mission among the heathen, in the heart and on the tongue of each of those messengers of CHRIST crying to God and each other across the dreary spaces of heathenism, in every one of them there is a throb of that same almighty power that once spake to the dusty idols of classic paganism, and gathered at the foot of the Cross the barbarous hordes of Northern Europe. Why, He who made the worlds by the breath of His power, He who has declared the weak things shall confound the things which are mighty, He lives and acts in each impulse and instrument consecrated to His service. But yet there is another reason which enters into the general answer to the question of which I am speaking, and that question is to account for the fact that that which seems to be, and ought to be regarded as the foremost work of the Church, should be so little and so poorly helped. The ability—and this is another point that I would make—the ability to impress suitably God's people with the moral greatness of Foreign Missions is most sadly broken by the extent to which they are divided and sub-divided, not among the recognized branches of the historic Church, but among societies, zealous, godly, earnest, intelligent in their work, and yet each fenced in by its own traditions and each intent upon its own work; I shall not dwell on this; the damage which it has already inflicted is perfectly well known to every intelligent Christian man and woman. But I come now to speak of a third point as entering into this matter, and that is one which always appeals with most emphasis to our American mind, and that is the matter of results.

DO FOREIGN MISSIONS PAY?

The question, "Does it pay?" is not confined to the marts of trade or to the schools of politics; it enters more or less into our religion. Results—the question is what kind of results? It is a question of standard and of definition; but this question properly put, there need not be the slightest fear as to the answer to be given. There are two kinds of results. A physical result may be stated with some degree of precision; it

may be summed up in figures ; it may be tangible. Not so with a moral and spiritual result. Who shall gather up into statistics the forces that enter into or the effects that are produced by the moral training of an individual or of a nation ? Who shall condense into set phrases the influences arising from reverence for authority, love of country, patience under trial, faith in the presence of great mystery, intellectual and moral humility, I say who shall gather all these things and tell us precisely their force and value ? But vastly more true is this of strictly spiritual results. We cannot lay the line and the plummet to the new spiritual impulses in the soul of man. We have no way in which we can measure the gifts of the HOLY GHOST operating on the heart and conscience of a human being. Our stand in this work, brethren, is on the infallible promises of God. Potentially, all results that we have a right to look for are contained in that promise. Some of these are manifest, others are hid from the eye of sense. Why, you know how it is in the world around us. We all know there are processes going on which are unseen and unknown by us which will ultimately change the beds of the oceans and even the face of continents ; and yet because these forces operate secretly and in silence, and exhibit themselves only at vast intervals of time, there are minds shallow enough to regard them as practically of very little moment. Still more true is this of those spiritual results of which I am just now speaking. That is, because they do not assert themselves in some startling form and periodically in great upheavals and revolutions in the heathen world, there are those who are disposed to consign all the forms of Foreign Missionary work to the category of amicable and harmless Christian fictions.

SOME OF THE RESULTS.

Results—there are those indeed, which are hid from our senses, which belong to the mysterious agencies of God's Holy Spirit, and which we cannot sum up in figures, which we cannot measure ; but there are others that are patent unto all men. There are, brethren, results in this work that prove the unwasting vitality of the faith of the SON of GOD, and that establish, beyond all cavil, the success of this Missionary work. Let me name a few of these as matters of fact. The aggregate force to-day in the foreign field, put there by all Protestant Christian bodies, is about 5,000 Missionaries, nearly 12,000 native pastors, catechists and teachers. Under these are 300,000 actual communicants, and not less than 1,200,000 souls who have renounced Paganism and who have accepted at least nominally Christian service. Why, it has been affirmed, on what I believe to be good authority, that Foreign Missions within the last twenty years have yielded more converts, in proportion to the means employed and work done, than Missions in the home field. Fifty islands of the Pacific, a vast company rescued from idolatry and superstition ! We know that the

largest Christian congregation of the world, comprising some 4,500 members, is in the Island of Hawaii, recovered within the memory of living men from a savage type of false religion. We know that over 60,000 Fijians worship the God of our fathers, assembled on every Lord's Day for Christian Services. In Madagascar, where twenty years ago there were only a few scattered and persecuted converts, to-day there are over 200,000 who acknowledge the LORD JESUS CHRIST as their SAVIOUR. Fifty years ago in all the Friendly Islands there was not a single Christian convert. To-day there are over 30,000, giving more than \$15,000 a year to religious objects. Turn to the western coast of Africa, from which that race came whose claims have been pleaded here to-night. On the western coast of Africa there are one hundred organized congregations. In Sierra Leone there are 50,000 Christians. More than 2,000 miles of the coast of Western Africa have been absolutely rescued from the horrors of the slave trade; the school and the Church substituted for the slave pen. In Asia, the citadel of cultivated and intellectual Paganism, Hindoostan, Japan, China, have their own remarkable story to tell. In the latter alone, in China, Missions have been established in forty walled cities and three hundred and sixty villages. I speak of these only as representative of a great many others which time forbids me to allude to. I know there are those who will undertake to belittle even these achievements, but while they are doing so, I call upon them to bear in mind that the first century of our LORD, and that the century of miraculous gifts, closed with less than 500,000 converts to the Christian faith—less than the half of one per cent of the population of the Roman Empire. I call upon them to bear in mind another fact, that at the opening of the Eleventh Century, after one thousand years of the work of evangelization, there could not be mustered in all Christendom more than 50,000,000 who professed and called themselves Christians.

FOREIGN MISSIONS HAVE BROUGHT BACK MORE THAN THEY HAVE RECEIVED.

But I say to you, my friends, results or no results, the whole of this comes upon us. Why, suppose for a moment that these Missions had failed up to this hour to turn a single soul from the error of its ways, make such a supposition, if you please, and yet I would maintain in the hearing of this, or of any other assembly, that these Missions have brought back vastly more than they have received from us. I would leave out of the reckoning the benefit conferred upon the heathen themselves, and I would speak of the reflux influence which these Missions have exerted upon us at home. Do you ask me how they could have made any substantial return in this way?

I would reply, in many ways—too many to mention here now. Have not these Missions given to the Church those treasures which are dearest to us? Heroes and martyrs from the days of Heber down to those of

Patteson, their dust as it sleeps in heathen soil speaks to us of the glory and power of one of the noblest forms of self-sacrifice. Again, these Missions have enriched, beyond what I could tell you or any other speaker could tell you, the life of the Church by keeping in the forefront of the thought of the Church those two things which are always most likely to drop to the rear and be forgotten ; namely, the Church's promised universality of dominion, and along side of it the Church's divinely ordered universality of work, and if I were called upon to name the two things which ought more than any others to hold in check, on the one hand the narrowness of the Church's thinking and of the selfishness of the Church's acting, it would be first those two things. We are indebted to our Missions to the heathen for keeping those two great co-ordinate facts constantly before the eye and the thought of the Church. They have shown that the unity of CHRIST with its members has a grander unity than the unaided human mind has ever conceived to be attainable. They have places at the very head of the Christian evidences which are most effective to-day with the unbelieving mind. This great fact remains while all of what are termed the great world religions are religions of race and nationality and geographical boundaries.

But I am aware I am perhaps extending this thought too far. I had to say something to you about encouragements in this work, but I shall not stop to dwell on this. I only say, in passing, that encouragements so remarkable, so full of inspiration to the Christian heart, have never been afforded to any of God's people. Why, if we look around, we cannot help but see that in all the cases of history, the lines of God's grace and of His providence exactly coincide. Very like that fact which has reached us from that most wonderful explorer of modern times, who opened up in the heart of Africa 600,000 square miles of territory, through which flows a river of unbroken navigation of 2,000 miles in extent.

AMAZEMENT AT THE FACTS OF THE HOUR.

But I may not dwell on that to-night. I have only to say, dear brethren, in conclusion, that my own soul is amazed when I recall the facts of the hour—facts which are indisputable. When I remember what the Church acknowledges to be her commission, and the use she makes of it ; what our LORD said and did, and what we all say, and yet most of us do not ; when I remember the treasury in the hands of the children of the Church, and put alongside of it that helpless and painfully chronic embarrassment of her treasury which would make it, in the eyes of the world, absolutely contemptible, but the fact that the voice of the LORD JESUS is heard pleading through it with His blood, "Be merciful after thy power" ; when I remember that hundreds of congregations, large and small, in this Church, apparently, so far as we know anything about it,

never remember it in any practical way, and what is worse, it is to be feared, are seldom taught to remember that there are 800,000,000 people to-day on this globe that do not know, that have not so much as heard, that there is an Almighty God that took away the sins of the world ; when I remember our half-equipped Missions in Africa, and China and Japan ; when I recall the fact how seldom it is that any recruit goes to the Foreign field from our seminaries of learning, or from the ranks of the Clergy ; when I remember that our Bishops, and Priests and laity, a large company of them gather together year after year with solemn formalities, and for a purpose that ought to mean a great deal, and yet disperse and go home year by year leaving no tangible sign behind them save motions, and debates and resolutions, and committees, which, as we know to our cost, do not very deeply move the hearts of this Church, and certainly do not provide the adequate means to do her work—when I bear in mind these things, I tell you, my friends, that I could not, without being recreant to the sense of duty, stand here and prophesy smooth things in your ears, or declare in the ear of the Church that all is well.

WHAT THE CHURCH DESERVES IF SHE REFUSES OR NEGLECTS THIS DUTY.

Let me then gather up, if I can, in the presence of this array of thoughtful faces and loving hearts, in the presence of my Right Reverend Brethren of the Episcopate, and my Brethren of the Clergy, and of the Laity here to-night, let me gather up into one sentence the thought and feeling and hope of this hour, and that sentence will be the one, I believe, traced already on the conscience and to be approved by the judgment of Christendom :—If God has not given this branch of His Holy Catholic Church some part in this great work of the evangelization of the world, then it has no right to exist ; if He has given to it a part in that work, and she refuses or neglects to do it, then I say she does not deserve to exist ; and if the latter be true, may God have mercy upon us all.

ADDRESS BY THE RIGHT REV. D. S. TUTTLE, D.D., OF
UTAH, MONTANA AND IDAHO.

SUBJECT : "DOMESTIC MISSIONS."

RIGHT REV. SIR, LADIES AND GENTLEMEN : I beg leave to begin with a statement, and I will not support it by arguments, for you can frame them far better than I can. It is that the Missionary work is the paramount duty, and Missionary activity the healthful life of the Church. Now it has been indicated to me that I am to speak to-night upon Domestic Missions. It does not mean that I am to shut from my sympathies the work of Foreign Missions, which has been so eloquently defended by the Right Reverend Bishop of Long Island. It does not mean

that I am refused the privilege to state, as I do, that I think among the Bishops of our Church the one who to-day is doing in one sense the greatest Missionary work in the Church, is that far-off Bishop Williams of Japan, who in a modest house—no, a room, not luxurious by any means, far from it—is preaching that best kind of Gospel, that of a living Christian example of self-sacrificing devotion that some of the rest of us hardly know of; that kind of sermon that when people hear it, the response is, “We go with you, for we have heard, aye, we see that God is with you.” Nor, in speaking of any part of Domestic Missions in any part of the territories of the far West, is it necessary that I should forget that a large part of the work of Domestic Missions is done, not only among the colored people of the South, as told us in the wise words of our venerable father of North Carolina, or among the Indians of the West as will be told you by the Bishop that follows me, but also the Missionary work that is done in your cities and rural districts. I need not consider that I am shutting out of view what is done in this way, or what is being done in the old Dioceses as in Maine, and other large Missionary districts such as Kansas and Iowa. Still, to follow the narrow line of some of my own work in my mind, while I indicate the few points to you touching Domestic Missions, I come down to ask your attention briefly to three propositions that I will advance, and the first one is, that the work of Domestic Missions is helping to keep and preserve the unity, and in a saving way, too, the unity of this American nation of ours. That is my first proposition.

THE WORK OF DOMESTIC MISSIONS IN PRESERVING THE UNITY OF THE NATION.

I am not going to support that by argument; I am simply going to say that it is not only your railroads, your telegraphs, your post-office department, your military department, and commercial rules and laws of business—it is not only these things that move to and fro, like the shuttle of a weaver’s beam, carrying threads now here and now there, each thread of which, singly, you might break by a slight exertion—but the whole threads united, making the strong woof and texture for future use—it is not only around the commercial matters and questions about laws of revenue that my points gather, but it is this very work of Domestic Missions which is saving souls and sanctifying homes, helping the far distant people of this nation, and drawing together Christians with a loving amity from the North to the South, from the East to the West, throughout this wide American nation.

THE WISDOM OF SENDING OUT MISSIONARY BISHOPS.

My second proposition is, that by the interest lately awakened in Domestic Missions during the last ten or fifteen years, we find this Church of ours coming to the forefront in the work upon the hill-sides

of our great nation. I say that the time was when our Church came in after the rest had been doing hard pioneer work. That time has gone by. In our old Dioceses she is doing the same kind of pioneer work—she is going on earnestly and vigorously to do this kind of work in the East. But in the Far West, where I come from, perhaps for the first time in the history of our American Church, she is taking her place in the forefront and doing her work. Now, under this proposition I wish to indicate one or two things. I wish to confine myself to one point of value in that kind of work which the Church is doing. I state it plainly, it is that she sends a Bishop first, that she has a Bishop early in the field. It has been maintained, I believe, that it is just as well for Presbyters to go and do the work for a while until they can gather together a Church, and then they can call a Bishop. I do not share in that belief. I do not believe that it would be the best way. I can indicate a good many reasons why. I can fall back upon the divine help that is given in the order which we claim follows the apostolic order of the primitive Church. I can dwell upon the ecclesiastical question, but beg to confine myself to two or three practical suggestions on this point.

When you send a Bishop you charge him with the responsibility over the souls of his whole district, but when you send a Presbyterian to Wildernessboro' or Forestville he is charged with the care of souls in those two towns. Now, with such limited responsibility it is not to be supposed that he should feel the same as a Bishop would who would be charged with the responsibility of souls without those limits. But suppose that the people of Wildernessboro' or Forestville did not support their Pastor, then who better than the Missionary Bishop could go round and find out whether these churches did their duty by their Pastors? Shall each of these Pastors go round and get his subscription for himself, and collect it from unwilling givers? But if you have a Bishop he can go round—don't interpret me literally, I beg you—and take by the throat these men of Wildernessboro' and Forestville, and say, "Pay that you owe to your Pastor!"

Now, I will call your attention to another little point, and it is a valuable point to me in this matter of sending a Bishop. You have on the frontier companies of the United States army, although Congress has diminished some of them to so small a number that you have to look carefully to see whether they are companies or not, or only mere corporals' guards. You have these companies, and you have among them many United States officers, gentlemen every one of them, Christians a good many of them, Churchmen not a few of them. Chaplains are very few in that far off region. Shall these men be left, Christians and Churchmen though they be, without the Sacrament of our blessed Lord's Body and Blood year in and year out? Six weeks ago four officers of the United States army kneeled in an extemporized chancel, not half so good as this,

for it was only a common bench, to receive the Holy Sacrament from my hands, not having taken part in Christian Service for a year, and within a week or ten days the same four officers went into the Indian fight with the Nez Percés. Now shall the army be forgotten? God forbid! The army helps the Church as well as the Church helps the army. You have in this Convention two United States officers whom I happen to know. One is a Delegate from Utah, who read the Church Service the first time it was ever read in that Territory. The other, by a courteous and gentlemanly word to a man of money in the East, readily obtained from him a check for \$500 to help build St. Mark's Church, in Salt Lake City. Does not the army help the Church and the Church help the army?

My third point under this head is, who so well as the Bishop, in moving round among his people, can find a young man here and a young man there to send back to the East to be educated for future helpers in this Missionary work? And that is the end of my second proposition, that Domestic Missions have in these last few years led the Church to take a first and foremost position, and, as I think, largely through sending Bishops out to guide and control that work.

THE WORK OF THE CHURCH IN THE DIRECTION OF CHRISTIAN EDUCATION.

My third and last proposition is that, in connection with this awakened interest in these Domestic Missions, the Church is waking up to take her proper normal care of Christian education in this land, and it is, I think, a great point that the Church should be the custodian of Christian learning. It is a grand work, this having charge of the Christian education. I am in the centre of it.

If a wild man of the West may appropriately say a word in this centre of education and cultivation of the East, and say it frankly and honestly, I want to say it. There isn't much doubt but that Boston is proud, and there isn't any more doubt but that Boston has a right to be proud. You and I haven't opened our eyes or our ears all these years without seeing and hearing of the public libraries, the schools, the art museums, the institutions of charity all over the city. Near by is Harvard College, and I must say, as an American, that its age, its glorious past history, its present usefulness, make my blood tingle with intensest satisfaction that we have such an institution in our midst. Shall I be forbidden to say just as frankly that being an honest Churchman, I wish this Church had charge of the instruction of this town and College? I am thankful for all they are doing to lift us out of animalism, from greedy selfishness up to the higher life, but knowing as I do from the time St. Paul wrote to Timothy at Troas, "Bring me the cloak, but especially the parchment"—knowing that the Christian Church in all her history has had under her custodianship educational matters, is it denied to me or denied to any Churchman to have a longing desire that institutions

of education shall be under her kind and helpful and fostering guidance? The Church schools of the country are scattered all over. I will not delay to mention them to you. Albany is doing work now, Central New York is doing work now, as well as Oregon and Nevada, in this idea of schools, and God bless all that work that is going on. If you and I, dear brethren—you that are Pastors and we that are Bishops, all of us can deepen in our own people the appreciation of the value first of family religion, and second of Christian education, I think we can lay our hand at the root of the bitterness that is growing up around us under different manifestations, that of labor against capital, and co-relatively of capital against labor, for family religion and Christian education will work the remedy for those evils.

A WORD OF CHEER AND ENCOURAGEMENT.

Well, now I say that in the interest of Domestic Missions this Church is arousing herself to do a great deal of work in these different ways, and I thank God and take courage that she is doing it. I am not here to complain at all. We are carrying burdens and others are doing the same. I am carrying a burden of debt just now for carrying on the work. That is what we are here for, to take responsibility and carry the burdens necessary to the work. All things are not easy and beautiful. A great many things are trying, and a great many burdens are upon us. The Church is not doing fully what she ought to do, but she is doing a great deal, and therefore reverting to my original proposition that the paramount duty of the Church and the healthful life of the Church is Missionary activity, I, for one, thank God that she is certainly doing somewhat of this work. She is waking up to hear that sermon uttered by the grand Apostle of the early days, who himself had caught its echoes from the elder Prophet of days far before, That whosoever shall call upon the name of the LORD shall be saved. But how shall they call on Him in Whom they have not believed? How shall they believe in Him of Whom they have not heard? And how shall they hear without a Preacher? And how shall they preach except they be sent? God help the Church; aye, God help the nation, too, in sending. God help us to send, and to make true those other words: "How beautiful upon the mountains are the feet of them that preach the Gospel of peace, that bring the glad tidings of good things."

ADDRESS BY THE RIGHT REV. W. H. HARE, D.D., OF
NIOBRARA.

SUBJECT: "INDIAN MISSIONS."

To a brave old Indian, the President of the United States once sent a present of a suit of clothes, a saddle, and some other articles which he

thought would be of value to the old man. The agent put them in one of the ante-rooms, and summoned the old chief, and displayed the articles of reward. The old chief looked them all over, then summoning courage, said : " My father, a Frenchman feels with his head, and his tongue is close at hand to tell his feelings. But an Indian feels with his heart, and how shall he tell his gratitude ? " Now, my friends, to-night there have assembled here, under a very inclement sky, old men and old women, my fathers and my mothers, young men and young women, my brothers and my sisters, who witness by their presence to the interest they feel in Missionary work. I can simply repeat the words of my old Indian friend. " Some people feel with their heads, and their tongues are close at hand to tell their gratitude. " A Missionary Bishop feels with his heart. How shall he tell it ? How shall he tell it, after ten o'clock at night, except by silence ?

The Bishop then retired, but was so heartily applauded that he again ascended the platform and added : My dear friends, an Indian never changes his mind, and a Missionary Bishop never does. Good night !

NOTICE.

The Stated Meetings of the BOARD OF MANAGERS of the Domestic and Foreign Missionary Society, are to be held at the Bible House, at 2 o'clock P. M., on the Second Tuesday of every alternate Month, beginning with October and ending with June.

The Stated Meetings of the COMMITTEE FOR DOMESTIC MISSIONS are to be held at 12 o'clock, on the Second Tuesday of each Month appointed for the Stated Meetings of the Board of Managers, and at 2 o'clock P. M. on the Second Tuesday of each other Month.

The next Meeting of the COMMITTEE FOR FOREIGN MISSIONS is to be held at 12.30 P. M., on the Second Tuesday of December.